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ESSEE

The Baptist Record

“THY KINGDOM COME”

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, July 9, 1942.

NEW SERIES—VOLUME 44—NO. 24.

SOUTHERN BAPTISTS WILL HONOR CAREY

Sunday, October 4, Suggested as Day of United Celebration of Birth of Modern Christian Missions in All Our Churches

By Louie D. Newton
Chairman Committee on Cooperation and Enlistment

With the hearty and enthusiastic approval of the Executive Committee and the Southwide executives, the suggestion is herewith made to the churches of the Southern Baptist Convention that we unite in celebrating the 150th anniversary of the birth of the British Baptist Missionary Society, on Sunday, October 4, 1942.

It was at Kettering, England, on October 2, 1792, that a small group of Baptist preachers met to consider the resolution passed at the Northampton Baptist District Association in its meeting at Nottingham the previous May, following the “deathless sermon” by William Carey, Wednesday morning, May 31, 1792. The resolution:

“Resolved, that a plan be prepared against the next ministers’ meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the heathen.”

When they got to Kettering on Oct. 2, they went to the Little Meeting (the Baptist chapel’s name), and opened the meeting. John Ryland, pastor at Northampton, preached the morning sermon, having for his text: “I the Lord work a work, and who shall let it?” Andrew Fuller, pastor at Kettering, declared at the close of the sermon that “We are on the high ground again which we touched at the close of Brother Carey’s sermon at Nottingham.” In the afternoon Samuel Pearce, pastor at Birmingham, who had been brought from beyond the association’s borders, “to cast love’s fire into their hearts,” was the preacher.

That evening they were invited to Widow Wallis’ home for supper. Her husband, Beeby Wallis, a deacon in the Kettering church, had died a little while before, but she carried on the tradition of the

(Continued on Page Eight)

DR. W. W. HAMILTON RESIGNS AS PRESIDENT OF BAPTIST BIBLE INSTITUTE

Dr. W. W. Hamilton, for fourteen years president of Baptist Bible Institute, tendered his resignation to the Board of Trustees. The resignation was accepted.



DR. W. W. HAMILTON

Dr. J. Wash Watts is acting president until a president is elected by the Board of Trustees. It is understood that Dr. Hamilton offered his resignation last February but was persuaded to withdraw it. Dr. Hamilton recently retired as president of the Southern Baptist Convention, having served the usual two-year term. For many years he was head of the Evangelistic Department of the Home Mission Board of the Southern Baptist Convention. Before his election as president of the Baptist Bible Institute he was pastor of Napoleon Avenue Baptist Church in New Orleans.

CHESTER SWOR TO GIVE FULL TIME TO YOUTH WORK

Resigns From Mississippi College Faculty

Dear Mississippi Friends:

Because so many of you have indicated an interest in my work, I am sending this letter to tell you of the happy year which I have just concluded, and of my plans for the future.

In early June I concluded another year spent largely in youth work in the churches and schools



CHESTER SWOR

of our Southern Baptist Convention. During the preceding twelve months it was my happy privilege to work in fourteen of our Convention states and in the District of Columbia. Much of the work consisted of conferences, school visits, and the like; yet, the majority of my engagements were in local churches. The experiences were profoundly inspiring to me, and I am abidingly grateful for the opportunities which were mine.

Also during the 1941-1942 session, I spent about fourteen weeks on the campus of Mississippi College. During those weeks I had the opportunity to work with the student activity life of the college and to confer individually with many of the students. This, of course, was a most happy privilege.

On June 8th, I entered New York University to take some special work in the field of Guidance and Personnel. The courses are particularly designed to be of help to those who work with young people in schools and communities. I am finding the work quite excellent. Later in the Summer, I shall take other courses in Columbia University.

In September I shall enter the field of youth work on a full time schedule. After many months of prayerful and anxious consideration, I felt unmistakably led to give all of my time to this work. Therefore, I submitted my resignation from Mississippi College. Quite naturally, I did so with genuine regret, and yet, at the same time, with the conviction that I should give my full time to this work and that the student activity life there should have full time direction. President Nelson has generously invited me to spend whatever time I desire on the campus; therefore, though I shall not be officially connected with Mississippi College, I shall look forward to being there informally at times during the session.

With earnest appreciation of your interest in my work heretofore, and with sincere desire that you continue to pray that my work will be completely spirit-filled, I am

In Christian love,

CHESTER E. SWOR.

—BR—

Seven distinctive colors, one for each day in the week, mark the ten thousand (?) taxicabs of Mexico City. Each cab must bear one of those colors, to facilitate the enforcement of a law requiring one day of rest for the driver. Verily, the laws of God were given for the good of man, and this includes the law of the Sabbath.—F. J. Chastain.

IT GOT UNDER MY SKIN

Minnie Landrum, Rio de Janeiro, Brazil

The last session of the 25th annual meeting of the W. M. U. of Brazil, held on the 29th of January in the beautiful city of Belo Horizonte, served also as the closing session of the Brazilian Baptist Convention. There had been several days of full and tedious business sessions, but this last night was W. M. U. Night and the meeting was strictly inspirational—no business slated at all.

A pageant depicting, month by month, the Union’s activities for the year and closing with a pantomime of the Y. W. A. hymn—“O Zion Hoste”—was carefully prepared and rendered by a group of 35 children and young people. To Mrs. Harrington and Mrs. Berry belong credit for the careful training and praiseworthy way in which the pageant was rendered. The new and attractive church auditorium was filled to its capacity—many people having to stand throughout the evening.

Dona Esther Silva Daas, president of the W. M. U., chose a love passage for the devotional reading and made appropriate and helpful comments on it. At the close of the devotional, Dona Esther, in her own inimitable way, said there were in the audience two women to whom she felt the Union’s 22,000 members would like to express their love, gratitude and appreciation. She invited no other than Mrs. O. P. Maddox and Mrs. A. B. Christie to the platform. Mrs. Maddox is one of the charter members of the Union (it was organized in 1908), and Mrs. Christie has given almost as many years of untiring service among the women and children of Brazil. It was very impressive to see these two noble women witness to the power of the Gospel with years of fruitful service, and who with Paul could say, “I know Him in whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him against that day.”

Among the many visitors in the audience was a young Englishman who has been in Brazil six years and who is at present manager of an automobile tire factory about twenty miles out from Belo Horizonte, and it is he who is responsible for the words, “It got under my skin,” as he was deeply impressed by the scene as he gazed upon those two who with love in their hearts and faith in the promise, “And lo, I am with you always,” had left their country, people, and homes to make Christ known to many in a foreign land.

The Bible was not unknown to the Englishman. He grew up in Sunday school, but the church which he attended gave more attention and emphasis to rituals and ceremonies and he had never taken the sacred teachings seriously. His ideals, however, be-

(Continued on Page Nine)

—BR—

MISSIONARIES ARE LISTED FOR REPATRIATION ON THE STEAMSHIP GRIPSHOLM

(Foreign Mission Board)—The State Department in Washington has released the names of Southern Baptist missionaries who are to be included in the exchange of civilians from Japanese occupied China. The following are expected to arrive in New York about August 20 on the S. S. Gripsholm:

Rev. J. A. Abernathy, Miss C. L. Barratt, Dr. N. A. Bryan, Rev. C. L. Culpepper, Miss M. C. Demarest, Miss Flora Dodson, Miss R. L. Ford, Miss M. L. Franks, Rev. A. R. Gallimore, Miss L. E. Greene, Miss Blanche Groves, Rev. and Mrs. P. W. Hamlett, Dr. and Mrs. C. A. Hayes, Rev. J. E. Jackson, Miss Ivone Jeffers, Rev. I. V. Larson, Rev. and Mrs. C. G. McDaniel, Dr. J. H. Miller, Rev. L. B. Olive, Miss Auris Pender, Dr. Ethel M. Pierce, Mrs. L. W. Pierce, Rev. Oz Quick, Dr. M. T. Rankin, Mrs. W. E. Sallee, Rev. and Mrs. D. F. Stamps, Miss E. E. Teal, Miss Pearl Todd, Rev. and Mrs. D. S. Ward, Miss Josephine Ward, Rev. Frank T. Woodward.

Sparks and Splinters

Do we need a revival?—A recent statement of a large church showed a membership of more than 2,500, with a total of eight baptisms for the past year. That is an average of one baptism for about 350 members.

We have just closed a very gracious revival meeting here at the Southside Baptist Church. Rev. W. L. Holcomb, pastor of the Baptist church of Prentiss, Miss., did the preaching, and did it in a great way. This is the second time that Brother Holcomb helped in meetings here. Brother J. L. Johnston, the church choir director, had charge of the singing. There were 16 additions to the church.—R. R. Jones, pastor, McComb.

Cleveland: The people of Cleveland were greatly pleased with the preaching of Dr. James A. Stewart of Clarksdale. The revival spirit still glows. Pastor I. D. Eavenson has received five on profession of faith and four by letter since the revival closed. Twenty-four new members were received during the month of June.

First Baptist Church, Jackson, reports 174 additions to the church during the first six months of 1942. Of this number, 126 were by letter, and 48 by baptism. The largest Vacation Bible School ever held in the state of Mississippi closed June 19th at the First Baptist Church, Jackson. Over 400 boys and girls were enrolled, the largest attendance being 339, and the average attendance, 321. Seventy-one workers made up the faculty which led in a splendid and unusual program of activities. Classes in Red Cross First Aid and religious dramatics were held for the Intermediates. On commencement night, the Intermediates presented the play, "The Lost Church," by Dorothy Clarke Wilson. The offering, taken for the Emergency Relief, amounted to \$32.35.

Webb: We had a most successful series of evangelistic services in the Webb Baptist Church June 15 to 21. Dr. D. Swan Haworth, pastor of the First Baptist Church of Vicksburg brought stirring messages twice each day. Stanley Armstrong, of Memphis, who was with the church a few years ago in a meeting, led the music and worked with the young people. These men made a fine team and as a result of their efforts and personal work on the part of the consecrated members of the church seventeen were received on profession of faith and seven by letter. An impressive baptismal service was held Sunday night, June 21, and after the pastor, Rev. J. H. Pennebaker, had delivered a message on Steps in Spiritual Growth he presented to each of the new converts a certificate of baptism and a copy of the "Church Member's Handbook." A Vacation Bible School is now in progress, and at the end of the first week sixty-two had been enrolled.—J. H. Pennebaker, pastor.

On June 10th, 7:30 p. m., at the 6th Street Chapel, Camp Polk, Louisiana, Chaplain Warren E. Ferguson of the 32nd Armored Regiment, and Miss Norma Wilson of Charlotte, Texas, were united in marriage. The wedding rites were conducted by Chaplain A. H. Simmons, a Baptist chaplain. Chaplain Ferguson is a native of Vardaman, Miss. He was graduated from Mississippi College in 1936, and from Southern Baptist Theological Seminary in 1939. At the time he was commissioned chaplain, he was pastor of the Harrisburg Baptist Church in Tupelo. The bride is a graduate of Baylor University and Southwestern Baptist Theological Seminary and was engaged in teaching Bible in the public schools of Gonzales, Texas.

Thirty-Eighth Avenue Church, Hattiesburg, has called Rev. J. H. Cothen as pastor. He succeeds Rev. L. M. Chapman, who has accepted a pastorate in Texas. Brother Cothen was formerly pastor at Richton, and went from Richton to Chattanooga, Tenn. He has recently been pastor at McLain and some other south Mississippi churches. According to a member of the church: "Thirty-Eighth Avenue Baptist Church is one of the most rapidly advancing churches in Hattiesburg, and is known about the city as 'The Friendly Church.'"

Center Terrace, Canton: We have just closed a good meeting. Dr. R. A. Tullis did the preaching. There were eighteen additions.—Reporter

Hernando: Pastor E. L. Byrd of Holly Springs recently was with Pastor M. C. Whitten at Hernando in a revival meeting. Rev. W. L. Compere of Belzoni led the singing. The people of Hernando speak in highest terms of these two brethren. Pastor Whitten goes to Fairfield, Ky., July 20 for a meeting.

Rev. Alton Tullis will assist Pastor W. W. Boggan in a revival at Corinth Church, Simpson County, beginning July 19. Brother Tullis is a Corinth boy, and was once their pastor. Pastor Boggan is delighted over the mid-week prayer meeting, which was begun just two weeks ago.

Dr. Arthur Fox recently led in a revival at Columbus Avenue Church, Waco, Texas. Dr. H. H. Hargrove, a graduate of Mississippi College, in the class of 1920, is the pastor. The music was under the direction of Educational Director James L. Tucker. There were fifty-one additions, twenty-five upon profession of faith. Dr. Hargrove has been pastor for five years; during this time there have been 1,061 additions; 310 by baptism. The church debt has been retired and a new building fund begun for an expansion program after the war.

From recently married Riley Munday we have the following: "The people of New Ireland called unanimously for me to come as their pastor, last night. New Ireland is a large half-time church in Newton County, near Union. God willing, it shall be 'EVERY FAMILY' before long!"

Second Avenue, Laurel: I have recently spent 12 days with Rev. W. L. Marsh and the East End Baptist Church of Columbus. Brother Marsh has been pastor here for six years and his faithful leadership is seen in all the work of the church. The Sunday School is standard; and all other organizations are functioning. His people love him and his family and God is blessing them. God added 12 to the membership of the church. This week I am teaching Genesis in our church here, and next week will preach for Brother S. E. Sumrall. Our Bible School begins July 20.—C. W. Thompson.

The Southern Baptist Hospital has no regular fund for assisting deserving young women who want to take training to become graduate nurses. We have applications from several young women who seem to be highly desirable but because of financial difficulties they will be unable to come without help. In times past we have been able to procure assistance in the sum of \$5.00 per month for students. This sum is sufficient to bear the expenses which are not borne by the Hospital, and I am wondering whether any reader of this story will "adopt" one or more of these girls and thus aid them in procuring a professional training which will fit them for patriotic service and Christian ministry. The name and photograph of the girl will be furnished upon request.—L. J. Bristow, superintendent, New Orleans, La.

We closed our Vacation Bible school here Friday, July 3rd. Mrs. Ruth Yarber served as principal. She was assisted by Miss Geraldine Williams, Primary superintendent; Miss Elizabeth Jones, of Crowder, a student at M. S. C. W., Junior superintendent, and Miss Martha Hicks of Sledge, a student at Blue Mountain, Intermediate superintendent. Other local helpers were Mrs. H. D. Graham, Mrs. R. W. Porter and the pastor. These conducted the school in a fine way and much interest was manifested by those who attended.—Reporter.

Sumner: The work moves forward in an encouraging way at Sumner. Members are delighted with the new Broadman hymnals which the pastor secured while at the convention in San Antonio. Sunday school attendance has been considerably above the average for this time of year, with fifty present last Sunday in spite of the extremely hot weather and a number being away on vacations. A most impressive G. A. Coronation service was held in front of the church building Sunday evening, June 28, under the direction of the young people's leader, Mrs. Pennebaker. Seven girls from the church attended the recent district camp at Oxford, and one member of the Y. W. A. is attending the Southwide Retreat at Ridgecrest.—J. H. Pennebaker, pastor.

Star: Enrollment at our Vacation Bible School was 34, with an average attendance of 29. The children contributed \$7.01 for missions. Miss Nell Taylor was principal. She did a fine work, supported by a capable and faithful faculty chosen from the membership. The church is enthusiastic over the results.—Wilson Hogan, pastor.

Pascagoula: The First Baptist Church of Pascagoula closed a ten-day revival meeting Wednesday night, June 24. Rev. T. C. Pennell, pastor of the Ingleside Baptist Church of Shreveport, Louisiana, was the evangelist and brought great soul-stirring messages. The music was under the direction of Rev. A. L. Kirkwood of Port Sulphur, Louisiana, who certainly is blessed with the God-given talent of leading church music. There were thirty who joined by letter and eight on profession of faith. Many of those who came on their profession of faith were adults. Mr. Robert L. Lee, the fine young treasurer, deacon and superintendent of the young people's department of the Sunday school of the church made known his surrender to the call to preach. He will enter Mississippi College this fall.—Mrs. Walter Trehern, church secretary.

Rev. E. S. P'Pool has been called to the pastorate of the 28th Avenue Baptist Church, Hattiesburg. He succeeds Rev. B. E. Craft, who is now in the armed forces. Pastor P'Pool is well known among Mississippi Baptists and we are glad to have him as an active pastor.

We closed an eight days' meeting at Goodman, with the popular pastor, Brother Madison Flowers, and his splendid people. It was a delight to work with Brother and Mrs. Flowers for these days. We had large crowds and fine attention. There were two for baptism and three by letter and statement.—W. R. Cooper.

Second Church, Greenville: Our revival begins July 12, with Rev. J. B. Flowers of Winona doing the preaching.—D. J. Norris, C. C.

Coat Church, Simpton County: Our revival will begin the second Sunday in July. Rev. A. L. Goodrich, editor of The Baptist Record, will help in the meeting.—Guy A. Little, pastor.

The Mexicans love music. They sing many hymns in Sunday School and church. Everybody takes part, joyfully. They usually sing all the verses of their hymns, without "omitting the third stanza," as is our custom. We were happy to make use of the opportunity afforded us to testify for our Lord, using what little Spanish remained to us after a long absence from Mexico.—F. J. Chastain.

The summer revival at Damascus church in Franklin county will begin July 12. Rev. Solie I. Smith of Stonewall, Miss., will preach. Special music and choruses are arranged for each service. The pastor will be in charge of the music.—Tom L. Pfeifer, pastor.

To the Members of the Damascus Church, Franklin County Association—It gives me pleasure to announce that you will receive The Baptist Record for one month through your pastor's efforts. The hearty cooperation of the members has been the cause of recent victories. Our church grounds and cemetery are in condition to be taken care of by the lawn mowers. Some of the boys who assisted in this good work say that the place "looks like a city church and cemetery."—Tom L. Pfeifer, pastor.

Recent visitors to The Baptist Record office include the following: Rev. Earl Brooks, Lucedale; R. N. White, Star; Rev. E. L. Howell, Hopewell; Rev. William E. Bailey, Jackson; Rev. B. E. Phillips, New Hebron; Rev. Wm. M. Tabb, Wesson; Laurence Tabb, Wesson; Dr. W. W. Izard, Brewton, Ala.; Owen Cooper, Jackson; Rev. Tom L. Pfeifer, Meadville; Rev. C. A. Alexander, Aberdeen; Dr. W. R. Cooper, Tylertown; Mrs. Percy M. Cooper, Jackson; Mrs. Willie D. Cain, Sallis; Mrs. W. C. Belcher, Sallis; Rev. J. Glenn Flynt, Clinton; Rev. Leroy Boland, Clinton; W. T. Dixon, Jr., Clinton; Harold Kitchings, Clinton; Rev. Cecil Jones, Clinton, and Rev. R. A. Eddleman, Clinton.

Dr. S. H. Jones of Brookhaven reports a most enjoyable meeting with the Magee Baptist Church where he preached in a revival last week. He speaks in high praise of Pastor G. O. Parker and the people of Magee. There were about fourteen additions to the church and other evidences of the Lord's blessing. We are sure the people were blessed by our pastor's preaching.

It was 1898 instead of 1908. Brother D. E. Bedwell writes to say that he began reading The Record in 1898, and not in 1908, as stated in last week's Baptist Record.

Rev. W. F. Carlton, pastor of Raleigh Baptist Church, Memphis, Tenn., will assist Pastor L. B. Kenley in a revival meeting at Pleasant Grove Church, Red Banks, Miss., July 19-24.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b.

Jesus said, "I WILL BUILD MY CHURCH." Mt. 16:18.
"A good thing to remember,
And a better thing to do,
Is — work with the construction gang,
Not with the wreckin' crew."

I

Soldiers need our prayers and help. At Biloxi one said in good spirit, "You had best behave yourself tonight, or you will get me into trouble."

We had announced "A Sin Unto Death" as our text, so we said "What about? An interpretation of the so-called unpardonable sin, or personal matters?"

He replied, "Personal and spiritual problems."

Some of the soldiers in turn are praying for others. This is as it should be. David was a soldier. More prayers by him are found in the Bible than by anyone else.

A soldier at Biloxi drew us aside after the last service. He asked for prayer for his father in a distant state. His father is not a Christian. We went to the "Prayer Room" and had an earnest prayer for the salvation of that soldier's father.

II

We handle with care and reverence the body of the dead baby. The body of the dead mother or father we handle with the same care.

On the other hand, we occasionally run upon an isolated group handling very roughly things pertaining to the dead body of Christ—now alive.

They remind us of a family of sometime ago. The mother died. A family fuss ensued over whether her eye glasses should be placed in position. One group went in and fitted the glasses over her eyes. Later the other group in anger came in and removed them. This ridiculous and shameful process was repeated several times.

Paul, as well and better than any man who ever followed Jesus, knew the gospel. He states it in I Cor. 15:1-8 as follows:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

"By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

"For I delivered unto you first of all that which I also received how that Christ died for our sins according to the scriptures;

"And that He was buried, and that He rose again the third day according to the scriptures:

"And that He was seen of Cephas, then of the twelve:

"After that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that He was seen of James; then of all the apostles.

And last of all He was seen of me also, as of one born out of due time."

Let us not handle this great message with fussy lips, unclean hands, hearts filled with the poison of hate, and with minds shaping word traps.

The context of this significant passage is two-fold.

First, disorder was in the church, i. e., chapter 14, and second, he is preaching on the resurrection, i. e., chapter 15.

III

Read II Chron. 7:14-15. "If my people which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land.

"Now mine eyes shall be open, and mine ears attentive unto the prayer that is made in this place."

In approaching a revival series we usually think first of the preacher, second, of the singer, third, of their entertainment, and other things follow in order. (Sometimes "disorder").

We are not discounting the ministries mentioned

above, but note that God mentions heart conditions for receiving His blessing.

We may preach and sing until "doomsday" and a revival will not come from God until His conditions are met:

First—you who bear "My Name."

Second—"humble selves."

Third—"pray."

Fourth—"seek My face."

Fifth—"turn from wicked way."

We believe if God's people did these things a revival would come whether or not the preacher and singer arrived.

Pentecost came (Acts 2) because the followers of our Lord Jesus met the stipulated conditions of THEIR BIBLE!

IV

Some are feeling that our Presbyterian brethren have fallen from their former high estate. This is due to the fact that Presbyterians have been characterized by a great emphasis upon scriptural and lawful observance of the Sabbath. Whereas, now some Presbyterians are at the front clamouring for Sunday picture shows, etc.

Well, Presbyterians are like most others. They are of varying stripe. We must remember too, that some are not as bad as they would appear at times.

Don't despair, however! We have some who still stand as men of God always stand.

V

We appreciate the appreciation of Mississippi Baptists.

In going over the state we find Mississippi Baptists with a genuine appreciation of Drs. Gunter and Lipsey—two ministers of Christ who served Him faithfully and well. They are still active! For this we are thankful!

"The Lord bless thee, and keep thee:

"The Lord make His face to shine upon thee, and be gracious unto thee:

"The Lord lift up His countenance upon thee, and and give thee peace." Num. 6:24-26.

VI

If Mississippians and all Americans would "label" the liquor "gazettes" Satan's "sheets"—both daily and weekly publications—as such—publicly and privately—in pulpit and pew—verbally and in writing—in season and out of season—the TRUTH would finally soak into the minds of some folks who are really right at heart, but terribly befogged in their thinking.

VII

The Watchman-Examiner, published in Pennsylvania, is one of the most widely read and strongest publications of America. It champions the Cause of Christ with vigor. You will be interested in the following quotation from that paper:

"If the Nation's beer-drinkers had bought stamps instead of suds, or bonds instead of bottles during 1941, their defense financing would have equaled 122,210,760½ bonds of the \$25 denomination," asserts the National W. C. T. U. The statement was made on April 6, the date of the eighth anniversary of the re-legalization of beer in 1933. The White Ribboners thought it timely to total the statistics "marking the big success, since repeal, of the brewers' absolutely unhindered campaign for new customers. The year 1941 showed beer consumption of 1,775,875,114 gallons of this alcoholic beverage. Allowing ample margin for loss or wastage and figuring beer at ten cents a drink, the Nation's beer bill for 1941 was \$2,291,451,760. The advent of war did not stop beer sales. January, 1942, consumption was 123,084,043 gallons, an increase of 22,640,106 gallons over January 1941.

The brewers claim that beer is a beverage of moderation. It had better be called the beginners' department of the alcoholic habit. Crime and debasement of human beings due to liquor are increasing at a phenomenal rate. Thousands of homes can testify that repeal has been a blight and a curse to them.

This backsliding Nation is being called to judgment.

VIII

DO YOU EVER DO IT?

Do you ever visit a new member?

Do you ever call on a prospect for church membership?

Do you ever visit the sick?

Do you ever invite the friends you meet on the

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

I

We give in one column below what Mississippi Baptists did for bonded indebtedness through the Now Club in 1940.

In another column alongside we show what Mississippi Baptists should have done, according to the three-year plan of the Now Club. In this way we get the true measure of our success and failure.

Now Club receipts for 1940:	Received	Should have received
January	\$ 1,941.70	\$ 15,000.00
February	2,802.81	15,000.00
March	4,232.98	15,000.00
April	3,731.68	15,000.00
May	2,764.03	15,000.00
June	1,405.03	15,000.00
July	2,443.86	15,000.00
August	1,666.32	15,000.00
September	2,086.82	15,000.00
October	3,565.33	15,000.00
November	2,820.97	15,000.00
December	4,275.32	15,000.00

\$33,736.83 \$180,000.00

Now Club receipts for 1941:	Received	Should have received
January	\$ 5,042.60	\$ 15,000.00
February	3,555.30	15,000.00
March	3,694.85	15,000.00
April	3,429.31	15,000.00
May	8,333.22	15,000.00
June	6,180.46	15,000.00
July	7,465.92	15,000.00
August	4,948.12	15,000.00
September	9,234.34	15,000.00
October	18,225.31	Doxology!
November	8,943.22	15,000.00
December	10,184.38	15,000.00

\$89,237.03 \$180,000.00

Comparison for first six months of 1942 follows:	Received	Should have received
January	\$ 9,478.98	\$ 15,000.00
February	5,993.73	15,000.00
March	7,519.69	15,000.00
April	9,953.11	15,000.00
May	8,179.06	15,000.00
June	7,754.92	15,000.00

\$48,879.49 \$ 90,000.00

"Let each do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver." II Cor. 9:7.

"Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth." Luke 12:33.

Let us go on to total Victory!

—BR—

New Prospect church in Tishomingo county went Over the Top for Now Club several months back, but we failed in some way to list them in The Record. We are sorry and want this church listed as going Over the Top.—Mrs. McL.

street to attend your church?

Do you ever say a word of appreciation to those who sing?

Do you make it a rule to visit strangers and visitors when they came to your church?

Do you pray for your preacher?

Do you ever thank the teacher who teaches the word of God to your boy or girl?

Do you ever consider that promoting the church is part of your daily business?

—Highland Evangel.

IX

You will be glad to know Mississippi Baptists contributions registered a gain through this office in an amount exceeding \$7,000 for May and \$12,000 for June. Cooperative Program receipts almost doubled in June.

Doxology!

The Baptist Record

Published Every Thursday by the
Mississippi Baptist Convention Board
Baptist Building, Jackson, Mississippi

A. L. GOODRICH Editor
D. A. McCall Business Manager
SUBSCRIPTION: \$1.50 a year, payable in advance.
Entered as second-class matter, April 4, 1918, at the Post Office at
Jackson, Mississippi, additional entry at Vicksburg, Mississippi, under the
Act of October 3, 1917.

"HOW MUCH TIME DO I HAVE, BROTHER MODERATOR?"

Editor Gilbert of The Christian Index reminds us that the annual association season will soon be here. He says:

Denominational agents are impatiently looking forward to these glad occasions.

But sometimes a good brother with more zeal for the cause he represents than is best for other interests to be presented at the association and, for which he has a fine appreciation, when off the platform, intrudes upon the time allotted the next speaker. Thus he embarrasses the presiding officer of the association and not infrequently irritates a congenial co-worker. We pledge here and now to be mindful of the time the committee on the program at any one of the associations assigns us. Since we came to this office we have made this record and we hope to keep it to the end.

Other churches have to contend with this type of zealous brother. Bishop Hughes recently said: "The surest test of a man's religion is his fairness in dividing time with his fellows on a program. If a speaker is allotted twenty minutes and takes thirty, it is a certain sign he is not fully sanctified." Commenting on the bishop's statement the North Carolina Christian advocate says: "Then he tested out four speakers who preceded him. It seems that the bishop was very gentle in his castigations. He should have used hell fire."

Remember your time, brother. Your time is limited. Remember there are other interests that should be heard. Remember your fellow worker in the denomination's cause is not a man of infinite patience. Stay within your time and so help the moderator expedite the program of the association.

How cutting, yet truthful, was the comment of a moderator of one of our Mississippi associations. A visiting brother had been allotted six minutes. When he had had his say of sixteen minutes, another brother wanted to add a subject not scheduled. The moderator replied, "Brethren, we have only one day for our association. You have prepared a program and as your presiding officer, you expect me to follow it. But when a brother is allowed six minutes and takes SIXTEEN, how can I stick to the program?"

We are reminded of the story told at a Tennessee association. A speaker whose assigned time was fifteen minutes took forty. He closed by apologizing to the following speaker for taking "just a minute of your time."

The following speaker assured him (probably with crossed fingers) that that was all right. He then told the following story:

A high pressure salesman was trying to sell a farmer a patented feed trough for hogs. The farmer informed him that he wasn't interested, as he had a feed trough. But, undaunted, the salesman again recounted the merits of his patented feed trough and, as he thought, used a sales-clinching argument. The unanswerable argument, as he thought was, "Even though you have troughs which are all right for feeding, my patented trough will do all that yours will do and in addition they will SAVE TIME." The farmer replied, "What is time to a HOG?"

The long-winded brother soon sought and got a call to a field in another section of the state.

We grant that to most people on the program of an association, THEIR subject is the most important of all. But remember that there are others that feel the same way about THEIR subjects.

To take more time than allotted is taking time that belongs to some other person. It is a form of dishonesty.

Taking more time than assigned soon makes a brother a marked man, and an unwelcome one.

In the long run, taking too much time hurts the

influence of the guilty party and often arouses resentment against the object presented.

All our causes are entitled to a fair presentation. No real parent would stuff one child and starve another. Let's take the time given, do the best we can with it and thus make friends for ourselves and the cause we present.

—BR—

MISSISSIPPI BAPTISTS, LET'S GO FISHING

The more we think of the State-wide Evangelistic Campaign, the more it grips us, grips us because of its scope, its possibilities and its opportunities.

In Matthew 4:19 we read, "Follow me and I will make you fishers of men." Let us connect this verse with our coming state-wide revival. Let us consider Mississippi a very large lake and FULL OF FISH,—over 700,000 lost people, according to recent reports. Let us think of all these unsaved people as fish—human fish—uncaught fish. And the church could well be considered a fishing boat,—not a pleasure yacht,—but one whose purpose is fishing. And a fishing boat is useless unless it pulls out into the deep waters. We never recall having seen people fishing from a boat that was tied up at the dock.

And a fishing boat sinks if the water gets in it. And, figuratively speaking, so does a church if the world gets in. One of the millstones around many of our churches today is the worldliness in them, not around them.

And as some one has said, "The church is not to purify the world." Our Mississippi fishing boats are not to purify the water, but to catch the fish.

Let us think of the gospel as our bait. Bait is used for the purpose of getting fish on a hook. The gospel is our bait. And personal work can be identified as the hook. We can't recall any worthwhile meetings that were not largely supported by personal work.

If Mississippi Baptists expect to succeed when they go fishing they must do as fishermen do—leave all. We can't take our work along and expect to catch fish. Who ever heard of a fisherman taking along a book, or knitting, or a checker board?

As Christian fishermen we must go where the fish are. Insurance agents don't wait for prospects to hunt them up. The FBI didn't wait for the saboteur to come to them. Hunters don't sit on the front porch waiting for the quail to alight on the lawn.

In the words of another, "To be a good gospel fisherman requires patience, perseverance and preparation." If we expect to catch fish we must go fishing. We ought to fish for little fish. They are easier caught. We have no patience with people who raise their eyebrows at the conversion of children. Just as large a percent of young people make good as do older people.

Some seem worried because a child, when making a profession of faith doesn't flood the church with tears. But remember that they don't have as heavy a burden of sin as older people.

But don't overlook the big fish. They are harder to catch, but worth the effort. And whether large or small, remember that "there is more joy in heaven over one sinner that repenteth than over ninety and nine."

Does going after the lost pay? Does it work? It works in business. Recently a bank wrote letters and made phone calls in an effort to get some Baptist business.

It works in pleasure. We don't wait at home expecting pleasure to seek us. We hunt it.

AND it works in religion. While pastor in Kentucky we got twelve people to agree to do some visiting for four consecutive week nights. Names were assigned them and they went out two by two. There were thirty additions the next Sunday.

In another pastorate we made it a practice to earnestly endeavor to win some one during the week. And in a five-year pastorate we had additions every Sunday except three.

Mississippi Baptists, there are over 700,000 fish in Mississippi that are ready to be caught,—and that need to be caught now and during the State-wide Evangelistic Campaign.

Let's Go Fishing!

Our Contributed Editorial

BY INVITATION OF THE EDITOR

By this means we hope to give our readers a cross section of Mississippi Baptist thought.

WANTED

G. C. Hodge

Pastor, First Baptist Church, Biloxi

Ex-convicts, thieves, thugs, murderers, drunkards, prostitutes, whoremongers, liars, back-biters, and all other kinds of sinners are wanted as citizens of the Kingdom of God and leaders in our churches.

There is not a "first class" sinner of any kind in our state but could be a most effective leader of the church in his community. By "first class" we mean one who has sense enough, personality enough and energy enough to be a leader in his particular line of sinning.

Before a sinner of any kind can become a citizen of the Kingdom of God, and before he can become an effective leader in any one of our churches, however, he must repent of his sins and accept the Lord Jesus Christ as his Saviour, Lord and Master. And when one repents of his sins he does not continue in them. God saves men and women from sin, not to continue in sin. Let a thief repent and believe on the Lord Jesus, and he will not again steal. He will be an honest man. If he continues to steal it proves that he has not repented and is still a thief. Let a sneaking, back-biting gossip repent and he will immediately stop lying and back-biting. Should he continue such practices it would indicate that he had not repented and was not a Christian. The same is true of other kinds of sinners.

Jerry McCauley was an ex-convict, an outcast, a river rat. He had sunk about as low in sin as any man of his day, but God wanted him in His service. He repented, became a Christian, superintended the McCauley Mission and was instrumental in winning thousands of fallen men and women to Christ and to a new life.

Sam Jones was a drunkard, but God wanted him for His service. He repented, became a Christian and preached the gospel effectively for many years. The woman who came to Jacob's well while Jesus was resting there was a prostitute, but Jesus wanted her to become a virtuous woman and a servant of God. She repented and led in a revival during which hundreds were saved from sin. In every church there are consecrated men and women, servants of the living God, who were once desperately wicked, but who were saved by grace through faith in the Lord Jesus Christ.

There are sinners in every community who are loved of God and for whom Christ died and who, if saved, might become useful servants of God. They should be loved by God's people. God's people should pray for them and endeavor to win them to Christ.

Large numbers of sinners have gotten the idea that they are not wanted at church. They have gotten the idea because they have not been invited to church, and because in many churches they are not wanted.

What about those men and women who are operating places of questionable character in your community? What about those who are living openly in sin? Have you invited them to your Sunday school class and church? Would you try to make them feel welcome should they attend next Sunday? Have you prayed for them? Among them are potential preachers, singers, musicians, deacons, Sunday school teachers and missionary leaders, but before they can become such they must be won to Christ.

We have an idea that should Jesus broadcast a message to the members of the Baptist churches in Mississippi He would before closing His message say, "Go out into the highways and hedges, and compel them to come in, that My house may be filled."

—BR—

Tate Street Church, Corinth: Rev. C. E. Patch recently closed a good meeting here with us. I think he did some of the best preaching I have ever heard him do.—A. B. Jones, pastor.

OUR SELECTED EDITORIAL

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

FOUR MILLION BAPTISTS IN RUSSIA

Baptists in America and in other parts of the world were thrilled by broadcasts from Russia stating that the Baptists of that vast land were pleading for Christians in America and Great Britain to pray for Russia's victory. Of which Time, June 15, says: "If the plea was strange, the source was stranger: it came from four million Russian Baptists. The United States knew about its own Baptists, but the United States had never heard of the Russian Baptist Church, which claimed some two-thirds as many members as the Northern and Southern Baptists combined. Gasp! the Roman Catholic Brooklyn Tablet: 'This mass production of Baptists . . . verges on the incredible.'"

The late Charles Dudley Warner, in an address before the American Social Association said: "Reports in the newspapers are the basis of our knowledge and opinion. If they are false or exaggerated, we are ignorant of what is taking place, and misled. It is of infinitely more importance that they should be absolutely trustworthy than that the editorial comments should be sound and wise. . . . If the reports on affairs can be depended upon, the public can from its own opinion and act intelligently." In Time's report are many faults against which Mr. Warner warned his audience.

In its comments on Russian Baptists Time says: "They are Biblical fundamentalists; they sprang from German Protestantism. Unlike surviving fragments of the Orthodox Church, the Baptists, a young sect, had no social standing in Tsarist Russia, and are consequently not held accountable for Tsarist infamy. According to Russian Theologian George P. Fedotov, Visiting Fellow at Yale, they have made a great appeal to Communist youth, 'who have a deep spiritual thirst.'"

Of course the Tablet is astounded at "this mass production of Baptists" and thinks it "verges on the incredible." Nicodemus, a fine formalist in religion, could not understand Jesus when He said to him, "You must be born again," and when he asked for an elucidation of the new birth Jesus repeated what He had the first time. The Roman Church and many others enlarge their membership by enrolling infants as members of the church. But the statement of Jesus stands: "Except a man be born of water and of the Spirit he cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. . . . The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." The editor of the Tablet would hear of like spiritual awakenings and great growth of Baptists in other European and Latin countries if the religious hierarchies that have stifled the spirit of true Christianity for centuries were shorn of state support and freedom of religious worship were granted.—Christian Index.

Silver Creek, Calvary Church: We have just closed a successful Vacation Bible school, with good interest and attendance. Mrs. H. B. Speights was principal. She was assisted by Misses Margaret Miller Longino, Mary Nell Waller, Alice Jabron, Agnes Johnson, Sara and Dot Peeler. Our revival begins July 12, with the pastor leading.—H. B. Speights, pastor.

Southside Baptist Church, Jackson, will have baptismal services Sunday night, July 12. It will be the first service of that kind since the beautiful oil painting was put in the baptistry. The painting is being given to the church by one of our fine Christian girls, whose identity will be revealed at the baptismal service.—Reporter.

Willow Grove church, in Covington county, recently was the scene of the wedding of Rev. Herman A. Milner and Miss Rachael Cranford. The ceremony was performed by Rev. Jack Cranford, father of the bride. He was assisted by Rev. David Cranford, brother of the bride.

THE HOME
B. E. Phillips

(Our readers are urged to again read the article on "The Home" by Bro. Phillips which appeared in the issue of Feb. 26. Pastor Phillips is one of our wisest and most beloved pastors and he gives in this article things that are worthwhile.—Editor.)

Let us ever keep in mind that the home is a divine institution. The Lord instituted it before sin entered into the world. In Heb. 13:4 the Holy Spirit tells us "Marriage is honorable in all." In a recent article we said the home has many enemies and we named a few of them. We would now say it has friends, many of them. The supreme friend of every home is the Lord. He has willed through the home to populate the world and carry out His purposes with mankind. Happy is that home which recognizes that God's eye is upon it and His ear turned toward it. In every household He should have the leading place. Never a day should pass without His name being reverenced and His blessings and wisdom and mercy being sought.

The Bible is a great friend to every home. Not one sentence in its sacred teachings is against the home. It gives full instructions for the complete betterment of the home. It tells the husband that he should love his wife as he does himself. Tells the wife what her attitude toward her husband should be. Tells both how they should rear and train their children. Tells the children how they should obey and honor their parents. All books combined can never take the place of, or equal in value the Bible. Make much use of it in your home.

The church is a great friend to the home, to every home. It will, if given a chance, help every member of the family. We have never known the church to harm or hinder any home. But we have known multitudes of homes greatly blessed by it and a number saved from going on the rocks by this true friend. We do not know of a single home that has gone to wreck and ruin where the family has been true and loyal to the church. It is a beautiful sight to witness parents carrying their children to church and thereby teaching them to worship God.

Prayer is a true friend to the home. The most sacred hours ever experienced by the home are the hours when the family circle joins in prayer. Surely, each father and mother daily prays for their children, if they are Christians. But the family altar should be in every home. Just what is hindering each home from establishing one? The Lord help you, dear reader, to start yours if you do not have one in your home. You know not the joy and blessings that you are missing by this neglect.

Love is a true friend to the home. Love should be the controlling motive in forming the family circle. Love should be the controlling power in the home. In I Pt. 4:8 the Holy Spirit tells us "Love covereth a multitude of sins." It will also cover a multitude of faults and shortcomings and failures. Love can and should be developed. It is a dangerous thing for it to be weakened in the home. Love making should never cease in the home. The happiest place on earth is the home where love has full right of way.

We have said it in other words but now say it very pointedly, religion is a true and tried friend of the home. There are families in which every member of the family is saved. What a joy! What a consolation! What a comfort! Such a home is a foretaste of the home in glory. We are for the home with our heart and soul. We are for everything which blesses and helps and builds and keeps the home. Blessings upon your home dear reader.—B. E. Phillips.

Newton: Our meeting ran from June 22 to July 2 with Dr. O. P. Estes preaching and Rev. E. C. Edwards singing. Our church has not had more satisfactory helpers. The church is in good spiritual condition. There were eleven additions. Seven were baptized last night, making 22 baptized since January 1st.—R. A. Morris.

Walnut: Rev. Aubrey B. Hill, who for the past year and a half has been pastor of the Walnut Baptist Church, has been accepted as a chaplain in the United States army. Rev. Hill left for his new field of work on July 4th. He will be located for the present at Camp McClellan, at Anniston, Ala. Walnut church is a full time church.—Howard Luna, church clerk.

FORTY PLUS TWENTY-FIVE

There is just one answer to the arithmetic problem stated above, and it is easy enough to find it: 65. Apply these same figures to the years of a minister's life and the answer is not so simple.

What a minister can look forward to financially, at 65 depends largely on what he has done with the 25 years between 40 and 65. If he and his churches during that period have participated in the Ministers Retirement Plan of the Relief and Annuity Board, his future—so far as finances are concerned—is provided for. If such participation has been partly neglected (after his state joined the Plan), every day of neglect has cost the minister in cash benefits. If participation has been wholly neglected, the picture is not one to cheer the heart.

As your State Secretary, I shall be happy to explain the Plan further, and to provide application blanks, so that yours may be a happy day at retirement.

D. A. McCALL, Executive Secretary-Treasurer,
Baptist Building,
Jackson, Mississippi.

ABOUT THE WORK OF THE RADIO
COMMITTEE

In a recent issue of the Baptist Press the Executive Committee, Southern Baptist Convention, announced its incompetency "to act on the instructions of the San Antonio Convention with reference to the appropriation of \$25,000 from the Cooperative Program receipts for the current budget of the Radio Committee." The reason given for this action is that, in the judgment of the Executive Committee, the action of the Convention in adopting the recommendations of its Radio Committee contravenes article 13 of the Constitution of the Convention which article reads, "No new enterprise involving expenditure of money shall be authorized by the Convention, except on the recommendation of the Board or agency of the Convention which shall have the responsibility for raising or expending the necessary funds, or after action has been taken by the Convention in two successive annual meetings."

The question now arises with the Radio Committee as to its manner of procedure in its work for this year, in the light of the action of the Executive Committee of the Convention. The answer is twofold:

First, we will abide by the decision of the Executive Committee. If it were possible to do otherwise, we believe that a fraternal, Christian attitude on our part would not dictate any other course nor do we believe the interest of the radio enterprise or any other interest of the denomination can be best served in any other way.

Second, we accept the hearty recommendation of the Executive Committee that the Radio Committee ask Southern Baptists to support its radio program again this year by a special offering as it did last year. We firmly believe that Southern Baptists desire to use the radio for extending the Kingdom of our Lord and are willing to pay for it.

The Executive Committee heartily recommends this plan to the denomination, and expresses its hopes for a hearty response. Individual members of the Executive Committee also indicate that they will cooperate personally in meeting this emergency the Radio Committee faces. We believe the whole denomination appreciates the difficulties of its Radio Committee and will join its Committee in following the suggestions of the Executive Committee.

THE RADIO COMMITTEE,
By: S. L. LOWE, Chairman.

June 25, 1942.

Miss Elizabeth Stanton writes The Baptist Record that Morrison Chapel Baptist Church, in Bolivar county, has dedicated a large picture of Jesus in Gethsemane, dedicated to the present and future boys in the armed service. Lt. A. L. McKnight was the first to go from that church. He had previously been ordained as a minister, and is now a chaplain in Hawaii. In addition to Lt. McKnight, there are some twenty-eight boys in the army; two others in foreign service and four on high seas.

Sunday School Lesson

Prepared By
BY HIGHT C. MOORE

Lesson For July 12, 1942
ADAM AND EVE: TEMPTATION
AND SIN
Genesis 3

How long man remained innocent and happy in the Garden of Eden we do not know. But we do know that one fatal moment the tempter invaded that fair abode bringing "death into the world and all our woe." The commission of the first sin was followed swiftly by the divine reckoning with the sinners, the earliest gospel to them, and the primal penalty upon them.

Lesson Text and Outline
Genesis 3:1-13, 23-24

I. Sin Committed.

1 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? 2 And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: 3 but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

II. Sin Convicted.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. 8 And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

9 And Jehovah God called unto the man, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

III. Sin Condemned.

23 Therefore Jehovah God sent him forth from the Garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the Garden of Eden the Cherubims, and the flame of a sword which turned every way, to keep the way of the tree of life.

Notes Analytical and Expository

1. Sin was introduced into Eden and the earth by Satan through the ser-

pent then comely in his unfallen state, as yet unhated by man, and more subtle than any other beast. He approached the woman first, not because she was more deficient or less responsible or could be made guiltier than man, but because she was more impressionable and could lead man to accept her choice. The crafty query about the forbidden tree attracted Eve instantly, but there was a tinge of skepticism in it and she would have done well to turn unheeding away. But in her simplicity she listened and unsuspectingly she answered. Thus the conflict with evil against good began upon earth. For now emboldened by the attention he had won and by the unsteadiness in the tone of Eve's response, the tempter flatly contradicted the word of God as to the penalty of death and charged divine jealousy and fraud in keeping man ignorant and dependent. Then she who listened to the tempter looked upon the forbidden tree and it appealed to her appetite since it was good for food, to her sense of the beautiful for it was a delight to the eyes, and to her thirst after knowledge since it would make her wise. So she took and ate of the forbidden fruit and gave to Adam and he also ate without hesitation or remonstrance. Both were responsible and, while a simple act, it was unmistakable and deliberate disobedience to God.

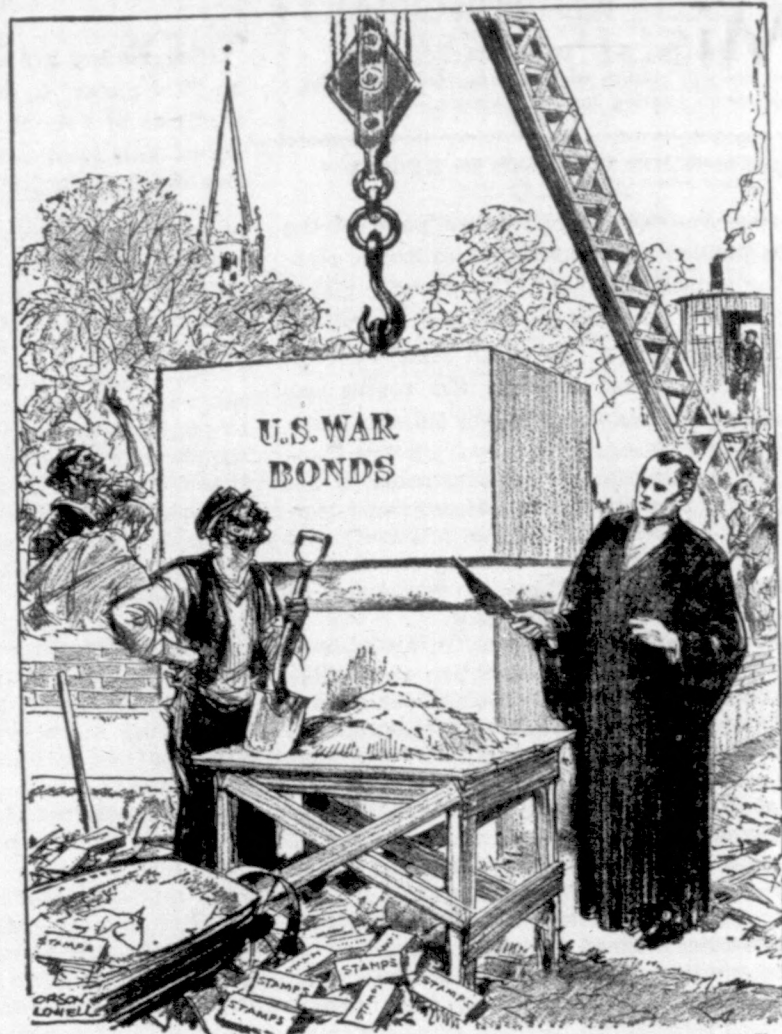
2. Guilt followed hard upon the first sin. In their dearly-bought knowledge Adam and Eve saw their nakedness, moral and spiritual far more than physical. With vain inventiveness they sought to hide themselves from themselves and God, but fig-leaf aprons were inadequate. Thus the scourge of an outraged conscience was the first lash that fell upon the world's first sinners. But also they were called to account by Him whom they had disobeyed. Discerning the inevitable approach of the Lord God they hid themselves among the trees of the garden. But again their hiding was in vain. God summoned them, and Adam confessed unusual fear for which there could be but one reason. The first excuse for the first sin was a miserable attempt on Adam's part to shift the responsibility upon Eve. To the searching question of Jehovah the woman replied that she ate because the serpent deceived her. Really the words of Eve showed a finer spirit and a keener discrimination than those of Adam. Both had sinned and both were guilty before God.

3. Penalty was the quick sentence upon the sinners. The sin of Adam and Eve spoiled Eden, alienated man from God, and incurred the penalty of physical and spiritual death. Yet the Messiah was promised before penalty was pronounced. The conflict with evil though agelong and attended with struggle and with suffering, will terminate in ultimate triumph of the good. Thus Mercy arose with atoning the cross instantly and on the very spot where Justice took his stand with flaming sword.

The Lesson of the Lesson Sin and Salvation

- (1) Disguise for sin. "The serpent."
- (2) Appeal to sin. "He said unto the woman."
- (3) Parley with sin. "The woman said unto the serpent."
- (4) Falsity in sin. "Ye shall not surely die:—ye shall be as God."
- (5) Commission of sin. "She took of the fruit—did eat—and he did eat."
- (6) Conscience about sin. "The

BUILD FOR TOMORROW



—Contributed by Orson Lowell, New Rochelle, N. Y.

eyes of them both were opened, and they knew that they were naked."

(7) Salvation from sin. "He shall bruise thy head" (v. 15).

Gold in the Golden Text

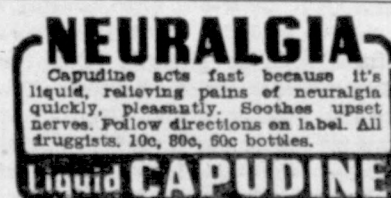
The soul that sinneth, it shall die. Ezekiel 18:4.

Death follows sin as night follows day—death to the body, death to the moral and spiritual nature, death to all the good that is in us, death here and hereafter.

No sinner alone can escape or evade personal responsibility for his own sin. For the evil he does he cannot blame those around him, contaminating as they may be; nor his country, though steeped in corporate corruption; nor Adam and Eve, though the race died in them—nobody any time, anywhere, except himself.

Yet "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous," who is our Saviour and our Lord. From the death that is due, the soul that sinneth may be saved through repentance of sin and faith in Christ our Saviour.

"Every careless unintelligent word we speak against the yellow people leads us toward a racial war and drives nails into the coffins of our soldier boys 20 and 30 years from now."—Charles A. Wells.



"Mississippi's Best Store"

Kennington's
—JACKSON—

Always For

QUALITY
and NEW STYLES

REV. JOHN W. SKINNER

Rev. John W. Skinner, for forty-seven years a member of Camp Creek church, in northeast Mississippi, passed away recently. He was born June 7, 1869, and spent his life in Union County. About thirty years ago he was licensed to preach. In 1894 he married Miss Ina Epling Conway. To this union there came ten children, three dying in infancy, and one son at the age of eighteen. They have four grandchildren; one of these, Joe Skinner, son of Curtis Skinner, is pastor of churches in Union County, and is a student at Mississippi College.

—BR—

According to a short wave broadcast the Norwegian Bible Societies have been informed by the German Reich Commissar that they will no longer be permitted to purchase paper. As a consequence, it is pointed out, the printing of Bibles must cease in Norway.

—BR—

"There will be no peace until nations and men come to understand their brothers across the sea."—Charles A. Wells.

BLUE MOUNTAIN COLLEGE WHERE LEADERS ARE TRAINED

Mr. Frank E. Skilton of Blue Mountain College staff will be at the B. T. U. District Conventions in July on the following dates at the churches indicated, and will be glad to interview those who are interested in the College:

July 9, Sturgis; 10, New Fellowship (Jasper county); 11, Forest; 13, Richton; 14, 38th Ave., Hattiesburg; 15, Columbia; 16, Liberty; 17, Southside, Jackson.

A COLLEGE SET ON A HILL
Lawrence T. Lowrey, President

Mississippi Woman's Missionary Union

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GENERAL OUTLINE OF THE BOOK OF JEREMIAH

We gave the outline and suggestions for study through the first six chapters last week, which covered our study of Jeremiah through number 5 of our general outline. We are beginning this week with:

6. Presumptuous Judah, on Account of Her Idolatry and Immorality, Shall Be Laid Waste. Chapters 7-10. (Preparatory readings, 2 Kings 22:21-23; 2 Chron. 34:8-13; 35:1-19.)

The temple had been repaired and during the process of that work, the book of the law was discovered. The finding of this book revealed to the king, the distance to which the people had departed from the ways and the will of God. The prophet observed the outward attitude of the people, but he knew the truth and actual fact of sin, concerning them. Take note of his words in Jeremiah 7:4. They trusted in the temple in that they believed that its restoration meant national safety.

Jeremiah had the courage to declare that these worshipping people were at that very time sinning against their fellow men; they were guilty of theft, of murder, of adultery, of perjury. This prophet always called "black, black," and not by the new names by which men hide the ugly facts. Thus we have this ghostly picture of people sinning against their fellow men, wronging their fellow men; and yet trusting in the temple, and thanking God for the restoration of national religion because they thought it would give them national safety.

The proof of any religion is that of the effect it produces on conduct (read James 1:22-27). Let us watch our own age, lest there be within us this self-same paralysis that was revealed in Judah.

What then shall we do? The call of God on the ancient page makes its appeal to this hour as surely as to the hour in which it was uttered: "Amend your ways and your doings, if ye thoroughly execute justice between a man and his neighbor; if ye oppress not the sojourner, the fatherless and the widow, and shed not innocent blood in this place, neither walk after other gods to your own hurt: then will I cause you to dwell in this place." Such is the divine call to us who name the Name, and rejoice in the religion of our land.

A nation is the sum total of its people—these prophets recognized that the place upon which the emphasis of the responsibility is to be laid is not upon the king, or governors, but upon the individuals that make up a nation.

Read Jeremiah 9:23-24. To know Him is the life of the ages, as our Lord Himself did say, "This is life eternal, that they should know Thee the only true God, and Him Whom Thou didst send, even Jesus Christ." "Seek ye first the kingdom of God and His righteousness," etc.

Chapter 10 deals with idolatry. Note the comparison between idols and God! Note the foolishness of man in setting up idols to worship. True religion is the religion that carries you, that strengthens you, that upholds you; idols are of the earth.

Have you set up any idols in your life?

7. "Conspiracy of Israel to Break the Covenant with Jehovah and Destroy His Prophets. Chapters 11 and 12.

The prophet is commanded to proclaim God's covenant. He reminds them of the broken covenant, in which the sins of the fathers had been repeated by the sons. The prophet recognizes the fact that there is a plot to kill him, but he still has courage to deliver God's message.

Jeremiah pours out his heart to God in chapter 12:1-4. He was wearied; longing for peace, con-

scious of the national condition, feeling that everything was against him; heard the questions (12:5) coming to him from God.

The questions indicated a coming ministry of yet greater difficulty, and constituted a call to further and yet more difficult work. God was saying in effect to him through his question: There is more difficult work appointed for thee and I have confidence in thee for I am calling thee to it. God had trusted Jeremiah with a task and he had not betrayed that trust. The reward of a task well done is a greater task to be done. When God called Jeremiah He said: "Behold I have put My words in thy mouth."

Sometimes we are called to a new and difficult task, while we are yet weary, and while our souls are assaulted with fears, but let us say with Paul, "I can do all things through Christ who strengtheneth me."

8. Two Symbols Showing the Character and Fate of Judah. Chapter 13.

One sign for himself and one for the people. The sign for himself was that of the girdle which he was to wear. The significance of the sign was clearly declared unto him.

The one for the people was spoken in the form of a proverb, "Every bottle shall be filled with wine." He was commanded to declare that God would fill the rulers with drunkenness, and dash them one against another.

God punishes sin in every age but never fails to have His faithful witnesses to speak to sinful men.

"His love in time past, forbids us to think, He will leave us at last, in trouble to sink, Each sweet Ebenezer we have in review - Confirms His good pleasure to carry us through."

Schedule of Camps For Young People

July 15-18—Intermediate Girls' Auxiliary, Castalian Springs.
July 20-24—Y. W. Camp, Castalian Springs.
July 27-29—Jr. G. A. Camp for District 2, Castalian Springs.
July 30-Aug. 1—Jr. G. A. Camp for District 1, Castalian Springs.
Aug. 3-5—Jr. G. A. Camp, Mississippi Southern, for District 7.
(For further information concerning these, write Edwina Robinson, Box 530, Jackson, Mississippi.

Ridgecrest, North Carolina
June 29, 1942

Senator Lee O'Daniel,
Senate Office Building
Washington, D. C.
Dear Senator O'Daniel:

The Baptist Young Women's Auxiliary Camp at Ridgecrest, North Carolina, is attended each year by representatives of 73,000 young women from Baptist churches throughout the Southern Baptist Convention. This letter is sent to you by their unanimous vote of instruction, with the request that you have it printed in *The Congressional Record*, or by some other means bring it to the attention of the Senate of the United States, as expressing our fervent petition for the speedy enactment of the Sheppard Bill, S. 860.

We are informed that a move to recommit the said Bill to the Committee on Military Affairs is being considered, and we are fearful that such an action would result in smothering the measure. We beseech the Senate not to recommit this Bill, but insist instead that it be brought to vote immediately.

As a body of intelligent and patriotic young wo-

men, we are alarmed by the governmental policy and our war department's practice of permitting the sale of beer and other intoxicating beverages to our soldiers, either on or off the military reservations. Our nation's defenders should be protected by appropriate legislation against exploitation by the liquor and beer trade, if they are expected adequately to defend our country in war. We can have no confidence in a war policy which includes access of our soldiers and sailors to alcoholic beverages.

Most of us have brothers, fathers, or sweethearts in the armed service of our country. Their health and morale are of primary concern to us. We are conscientious objectors to the sabotage of manpower now evident among the military and naval forces of the United States, which results from their consumption of alcoholic beverages.

By this letter of petition, and in the profound conviction that the action herein requested is vital to winning the war, we respectfully and earnestly call upon the Senate to bring to vote, and to enact without further delay, the bill known as S. 860.

SOUTHERN BAPTIST YOUNG WOMEN'S
AUXILIARY CAMP

By

(Signed) JULIETTE MATHER,
Young People's Secretary of Woman's
Missionary Union, Auxiliary to the
Southern Baptist Convention.

Special committee appointed by camp:

(Signed) LOUISE HOWARD,
Alabama.
(Signed) ANN KING,
Mississippi.
(Signed) KATHRYN LLEWELLYN,
Virginia.

—BR—

DENOMINATIONAL CALENDAR FOR JULY

Evangelism—Brush Arbor, Schoolhouse and Church.
Cooperative Program Causes.
Now Club Emphasis.
Vacation Bible School.
B. T. U. District Conventions.
Intermediate House Party, 15-18.
Baptist Bible Institute.
Tithes and Offerings According to the Scriptures.
Foster Young People's Camps.
Statewide Y. W. A. Camp, July 20-24, Castalian Springs (Durant).

Denominational Calendar for August

Evangelism—Soul-Winning.
Now Club Emphasis.
Cooperative Program Support.
Vacation Bible School.
Southwestern Theological Seminary.
Sunbeam Focus Week, 9-14.
Tithes and Offerings According to Scriptures.
W. M. U.—Check Standard of Excellence.
Make Plans for Margaret M. Lackey Season of Prayer for State Missions, Sept. 14-17.
Use W. M. U. Training School Girls on W. M. U. Programs.

The Baptist Sunday School in Monterey had more than 400 present last Sunday. As a part of the closing exercise, each class arose, in its turn, and recited in concert a verse of Scripture. They all seemed to enjoy it, from the tiny tots to the grown men and women. Church services followed immediately thereafter, with no intermission. Provision is made for church services for the young boys and girls, with their own teachers and song leaders directing. Thus, everybody in S. S. stays for church.—F. J. Chastain.

"THE COLLEGE WHERE LEADERS ARE TRAINED"

While Blue Mountain's first objective is to train women for Christian homemaking, its graduates are engaged in sixty-eight different vocations and professions in most of the states and in several foreign countries.

The Blue Mountain faculty is one of the strongest in this part of the country. Its twenty-eight members, trained in the leading colleges and universities, many of whom are institutions within themselves, approach their tasks with devotion and zeal.

Forty-eight graduates received the degree of bachelor of arts in June and fifteen additional candidates are scheduled to receive degrees in August, making a total of sixty-three for the year.

Room reservations for the next regular session already have been received from choice girls in most of Mississippi's counties, and several states and foreign countries.

Because of the high quality of students that Blue Mountain attracts, the institution has come to be known as: "The college where leaders are trained." Christian leaders are needed in every walk of life, in all businesses and professions, and in every field of worthy endeavor. After the war, the need will be even greater; for the peace must be won, too.

Five Blue Mountain graduates were enrolled in the Woman's Missionary Union Training School at Louisville last session.

God has held Blue Mountain College in the hollow of His hand throughout the years, and His Spirit continues to guide those who direct its destiny.

—BR—

EFFORT BEING MADE TO LEGALIZE BEER IN MONTGOMERY COUNTY

Effort is being made to legalize beer in Montgomery County, and an election will be held July 14, to determine whether or not the county shall continue to outlaw beer and wine. Investigation of city court records show that Winona had 91 arrests in 1941, of which 39 were for drunkenness in some form. 1941 was a DRY year. City court records of Grenada, a beer town and county, show that the town of Grenada had in 1941, 663 arrests of which 245 were for drunkenness in some form, and the city marshal of Grenada stated that one-half the drunkenness in Grenada was due to beer. All Montgomery citizens should consider these records carefully before voting on the 14th. Other counties having legal beer should examine court records and see the difference after beer was legalized, and should consider the contrasting records of Grenada—a beer town—and Winona—a town not having the legal sale of beer.—N. S. Jackson.

—BR—

PELAHATCHIE: Dr. W. A. Bell, pastor, Parkway Baptist Church, Jackson, is to be with us in the revival here beginning July 12. The pastor will speak Sunday morning and Dr. Bell will come to us Sunday night.—L. G. Sansing, pastor.

SPRINGFIELD: Rev. W. L. Meadows, pastor of First Baptist Church, Quitman, will be with us at Springfield for the revival beginning July 19. There will be services Sunday morning and afternoon of the opening day, with lunch served on the grounds.—L. G. Sansing, pastor.

Greetings! Had fine fellowship with the Morrisses at Newton and the good church or churches. It was good to return after 13 years to renew friendships and efforts in Christian service. The people love the pastor and follow his leadership and respect his judgment. Because of Clark College and the location of the town Newton church continues to be a strategic one in kingdom building. They have encouraging plans of expansion and are accumulating, gradually, funds to make possible a new building, so greatly needed, as soon as conditions permit. Bro. Edwards and I were pleased at the growing interest to the last service of 12 days. Several additions. Fraternally, O. P. Ests.

Pattison: Revival meeting begins Sunday, July 12 with the pastor leading. MacDouglas, a student at Mississippi College, will lead the singing.—B. E. Padgett, Pastor.

REMOVING THE MASK



SOUTHERN BAPTISTS TO HONOR CAREY (Continued from Page One)

Wallis home as the "Gospel Inn," where preachers were ever welcome. Joseph Timms, a wood stapler, had been elected to take her husband's place on the board of deacons, and Mrs. Wallis asked Mr. Timms to attend the supper and act as host.

After supper they adjourned into the cosy lean-to back-parlour, twelve by ten, for the evening session of the Ministers' Meeting. There were twelve preachers present, a student from Bristol, and Deacon Timms. They addressed themselves to the consideration of the resolution, above quoted, and after an inspiring appeal by William Carey, closing with the historic words: "Can't we Baptists at least attempt something in fealty to our Lord?" and hearty words of support from Fuller, Pearce, Ryland and Sutcliff, the following resolution was unanimously adopted:

"Humbly desirous of making an effort for the propagation of the Gospel amongst the heathen, according to the recommendations of Carey's Enquiry, we unanimously resolve to act in society together for this purpose; and, as in the divided state of Christendom each denomination, by exerting itself separately, seems likeliest to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen."

Then came the offering. It was felt that few, if any, of the preachers present were prepared to make cash gifts, and it was therefore agreed that in the offering each might put down the amount he would undertake to raise. Fuller used his snuff box in receiving the subscriptions and gifts. When added up, the offering amounted to thirteen pounds, two shillings, and six pence.

There is a tradition that Carey said to the group, when the offering was announced, "I now put myself into the offering." We do know that he turned to Fuller and said: "You hold the rope, and I will go down into the mine in search of lost souls."

The student referred to, as being from Bristol, was William Staughton. He had preached five Sundays in College Lane, without a penny of offering. Even so, he subscribed a half-guinea, and afterward declared: "I rejoice over that half-guinea more than over all I have given in my life besides."

Shortly after this historic day, William Carey sailed for India, and the modern Christian missionary movement began.

The Baptists of England are now in the midst of their celebration of the 150th anniversary of the birth of modern missions. They will have a great convocation at Kettering on October 2, continuing through Sunday, October 4.

Southern Baptists, along with our Baptist brethren throughout the world, can join in this celebration on Sunday, October 4; and I believe our pastors and people will be grateful for this privilege of uniting on that one day in grateful acknowledgment of the birth of modern missions at Kettering, October 2, 1792, and the glorious work of Wil-

Touching The Bases

By Fred R. Langley, Soldier and Defense Projects

In Mississippi, ministerial groups backed by Christian laymen and organized law enforcement agencies in cities and towns were army training centers and defense projects are now being operated, or under construction, should be alert to the forces of spiritual wickedness which are well organized to get service men's increase in pay, as well as the defense workers. Grafters, crooks, dope peddlers, professional gamblers, prostitutes and other agents of the devil should know that their game will not be tolerated in our communities. A chaplain in one of our army bases spoke of the trouble and deficiencies caused by the liquor traffic, and emphasized the fact that Christian people should fight this with all their vigor.

General George C. Marshall, chief of staff of the U. S. army in addressing the graduation class at the West Point Military Academy said that "the American army would number 4,500,000 men by the end of the present year." In our own state new camps are under construction at Gulfport, Greenwood, Grenada and Centreville. At a number of established bases an enlargement program is under way.

COLUMBUS: An average of 200 soldiers from the Columbus Army Flying School attend the evening worship service at the First Baptist Church on Sunday. This church has a program that is proving that soldiers can be reached by the gospel.

PACIFIC WAR ZONE: The sweetheart of a soldier doing his bit out here received a letter. Hurriedly she opened it to find only a white strip of paper on which was written: "You boy friend still loves you but he talks too much. Signed: Censor."

A MESSAGE TO THE FOLKS BACK HOME: "Do not let the boys down. Buy war bonds and stamps, raise food and do your patriotic duty. Also do not forget to pray for them daily." Remember YOUR church needs YOU and your financial support in these perilous times. The church has its greatest responsibility and opportunity NOW! Rally to its support.

The Quartermaster Corps is said to spend about \$404.65 annually on each soldier for food, clothing and equipment.

William Carey in blazing the way for those who have followed him in making Christ known to the peoples of the earth.

No detailed program is suggested. No expense will be incurred in creating literature for the day. Every pastor is asked to acquaint himself with the life of Carey, through the numerous books available in our Baptist Book Stores and in the public libraries, and preach that Sunday on this inspiring chapter in the Acts of Jesus in the lives of His disciples.

Nor do we suggest a special offering. The whole occasion should serve to deepen the interest of our people in our present plan of cooperation by which we are seeking to "strengthen the cords and widen the stakes." If we will unitedly observe this day, it will mean a tremendous stimulant to all our work. It will bind us ever more closely to the Cooperative Program, the Hundred Thousand Club, our plan to pay our debts by the end of 1943, emphasize stewardship and evangelism, and warm all our hearts in renewed service in the Master's work, and thus give every church a worthy beginning for its fall program.

Let us remember the text of Carey's "deathless sermon" at Nottingham on May 31, 1792: Isaiah 54:2-3. And as we "attempt great things for God, and expect great things from God," our hearts will burn within us. It is confidently hoped that our state secretaries, editors, pastors, and all lay leaders will join heartily in promoting this suggestion.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

A. A. WARD DOES IT AGAIN

Rev. A. A. Ward's initials should be changed to B. R. Ward. The B. R. would stand for Baptist Record. Whenever he becomes pastor of a church



REV. A. A. WARD

we know that one of the first things he will do is to present the EVERY FAMILY Plan. Recently he became pastor of Cedar Grove church in Leake County. At one of the first services he explained the EVERY FAMILY Plan. Evidently he did a good job of explaining for one brother who was present was so impressed with the plan that he offered to pay one-third of the \$39.00 which the EVERY FAMILY Plan would cost per year. Another brother immediately offered to do likewise. The church said that if two brethren were willing to pay \$26.00, the church would take care of the other \$13.00. Thus Cedar Grove church has the EVERY FAMILY Plan and it is paid for, one year in advance. This is a new way to get the EVERY FAMILY Plan in operation, but a very satisfactory one.

Leake County subscribers to The Baptist Record are as follows: Zion 1; CARTHAGE 65; Dossville 4; GOOD HOPE 18; LENA 73; MIDWAY 27; Mt. Zion 1; Oak Grove 7; Standing Pine 3; TUSCOLA 39 WALNUT GROVE 82; NEW HOPE 13; Mars Hill 2; CEDAR GROVE 39; Ofahoma 1.

—BR—

Antioch Church, Copiah County: I was called to this church in May. We have a Brotherhood and a very active W. M. U. The church has subscribed \$144.00 to the Now Club. Our meeting begins August 2, with Rev. J. P. Bush as the guest preacher. Antioch church has the EVERY FAMILY Plan of The Baptist Record.—Cecil Jones, Pastor.

Hurricane Baptist Church, Attala County: I was called here in February. Since that time we have organized a B. T. U., Sunday School and begun a mid-week prayer service. Our revival meeting begins the third Sunday in August. Rev. I. F. Metts will do the preaching.—Cecil Jones, Pastor.

—BR—

Lexington

While Pastor F. J. Chastain was vacationing in Old Mexico we had the privilege of supplying for him. In his absence the people are carrying on in a worthwhile way. During the summer months union services are held. It was our fortune to be there on the Sunday when the services were held in the Baptist church, and it was our privilege to try to preach the sermon. Both the Presbyterian and Methodist pastors were present to hold up our hands. Sunday School Superintendent W. B. Kenna was most gracious as presiding officer at both services.

Holmes county Baptist Record readers are as follows: CENTRAL 19, CRUGER 19, DURANT R. 2, 1, Durant R. 1, 1, DURANT 50; EBENEZER 19, GOODMAN 24, LEXINGTON 49, PICKENS 31, SPRINGDALE 14, TCHULA 33, WEST 28, Oregon 3, Mt. Vernon 1, Pleasant Ridge 1, HORSESHOE 5.

A NEW DAY FOR YOUNG MINISTERS

A new day has dawned for the young minister. Once upon a time he felt that he could not begin making plans for his old age responsibilities until later in life, when he had been called to a larger church. He was probably right. In most cases the income received from his church or churches immediately after college and seminary days, did not justify laying aside even a little "for the rainy day."

The Ministers Retirement Plan of the Relief and Annuity Board has come to the rescue of the young minister in that predicament. Its contributory feature—in which his church or churches and his State Board pay 5% of the cost, leaving him to pay only 3% of his salary as his part—permits him to start building up a retirement fund, from the first day of his first pastorate. This is an investment which pays big dividends.

For further information, and to secure application blanks, write:

D. A. McCALL,
Baptist Building,
Jackson, Mississippi.

—BR—

IT GOT UNDE RMY SKIN

(Continued from Page One)

ing noble, he wanted to serve humanity, and as an outlet for this desire, organized and directed a Boy Scout chapter for the boys of the families who worked in the factory of which he is manager; and his good influence has been felt in many lives.

On this memorable night he was touched by what he saw and heard and decided then and there that he would seek to put first things first in his life, and that he would be faithful to the task of pointing the lost world to the Lamb of God which taketh away the sins of the world. He said he did not want to be a "parson" but he did want to be a faithful steward of the gospel.

He immediately contacted the Baptist missionaries of Belo Horizonte and he is now making a careful study of Baptist beliefs and of the Baptist work in Brazil. He feels the growth of our denomination has been wonderful but is convinced that our "place of tent should be enlarged." When he learned that the great state of Minas with its 8,000,000 inhabitants had only 34 Baptist churches and fewer pastors, he at once began to prove the sincerity of his decision by making liberal contributions to the cause. The first Sunday in May had been chosen by the state convention as State Mission Day for Minas, and the financial goal set for all 34 churches for the day was six contos de reis or what is equivalent to \$350.00. Plans had been made for an intensive evangelistic campaign in the state and thus the reason for the special offering.

The Englishman attended service that day at the newest Baptist church in Belo Horizonte, and at the close of the missionary program an opportunity was given to those who wanted to make an offering to state missions. When the offering was counted it was found there were eleven contos de reis, almost twice as much as the goal for the 34 churches, on the plate! Later it was known that the Englishman gave ten contos or \$500.00 of this amount. Needless to say that many hearts rejoiced that day and only eternity will reveal the number of souls born again as a result of his generous gift. Recently we heard that he is planning to give \$750 for the erection of a boys' dormitory in connection with the Baptist Orphanage for Minas. Sunday he was in Rio and that night attended services in one of the small churches in the district. For some time this church has been trying to raise money to erect a new temple. On leaving, he pressed \$100.00 into the hand of the pastor to be applied on the building.

He firmly believes that the world is now engaged in this terrible bloody conflict because Christians, or so-called Christians, are neither "hot nor cold."

Pray that, like this young business man, all of us may be more zealous for the progress and growth of the great mission enterprise and that we will endeavor to be faithful stewards of the Gospel.

Pastoral Problems

By Norman W. Cox

"ADAM CLEAVES TO US"

It is hard for even the best of our saints to get away from self-interest. This has never been more forcefully illustrated in my experience than in an incident which occurred when I was a college student pastor. I had preached on Sunday morning at a good country church when one of my deacons, a man about 70, who loved the Lord and his neighbors in true scriptural fashion and was one of the sweetest, dearest souls I ever knew, took me in his buggy to the railroad station about four miles away to catch a train that would take me back to school.

When we drew up at the country depot we found the usual crowd of village folks hanging around waiting to meet the train.

They knew us and several of them came to the buggy with an expression on their faces which indicated that they were the bearers of exciting tidings. They exclaimed almost spontaneously, "Who do you think has been converted suddenly and joined the church this morning?" Of course we couldn't guess.

In one voice they exclaimed, "Josh Monroe." Now Josh Monroe was a hard-driving, drinking, swearing, disreputable sinner. While he made a good deal of money his reputation for paying debts was poor. The church was surprised beyond measure when he came forward at the service that morning and related with deep and true emotion how he had spent a sleepless night and had found the Lord at the break of day. I expressed my pleasure and joy in the man's salvation.

The dear old deacon who sat beside me was speechless for a few moments and then in his excitement exclaimed, "I reckon he will pay me now for that hay I sold him three years ago."

—BR—

VITAL FACTORS IN THE MUSICAL PROGRAM OF THE CHURCH

(Outline of conference as conducted by Dr. O. P. Estes, at Evangelistic Conference, Clinton, Miss.)

- I. Pastor's Attitude and Responsibility
 - a. Serious, intelligent, constructive consideration.
 - b. Selection of hymns.
- II. The Place of Music in the Church Program
 - a. Is it a filler or a factor?
 - b. Its actual and rightful proportions?
 - c. Its possible contribution?
- III. The Need and Opportunity of Training, in Music, in Our Church Program of Music
 - a. Choir rehearsals.
 - b. Graded groups for musical training.
 - c. Institutes of music.
 - d. Other promotional possibilities.
- IV. Choir
 - a. Size?
 - b. Voluntary, selected, or elected by church?
 - c. Age of choir members?
 - d. Location of choir.
 - e. Vested or not?
 - f. Position of singers in choir.
 - g. Choir possibilities other than singing.
- V. Instruments
 - a. How many?
 - b. Location.
 - c. Condition of instruments.
 - d. What of instrumental music only?
- VI. Special and Congregational Music
 - a. Who should sing special numbers?
 - b. How often and how much special music?
 - c. Why have music anyway?
 - d. Methods to encourage and develop congregational singing.

"Sing forth the glory of His name
Make His praise glorious."

—BR—

Crystal Springs: Our church has voted to secure a full-time music and educational director. The committee to secure a man is composed of Willard Green, S. M. Crain and Mrs. Lloyd Kitchens.

Baptist Training Union

AIM—Training in Church Membership
AUBER J. WILDS, State Secretary
OXFORD, MISS. JACKSON, MISS.

Our District Conventions Next Week

The last week of our conventions is next week. On Monday we meet at Richton, Tuesday the 14th at 38th Avenue Hattiesburg, Wednesday the 15th at First Columbia, Thursday the 16th at Liberty, and Friday the 17th Southside Jackson. The two meetings this week—after you get your Record—are Friday the 10th, New Fellowship in Jasper county, and Saturday the 11th at Forest. The meetings thus far have been splendid. The Lord continues to inspire His people to noble things. Give Him a chance to inspire you.

Lafayette County Meeting Next Sunday

At Philadelphia church in Lafayette county the regular monthly associational meeting will be held. The meeting opens at 3:00 p. m. and will close at 4:30. The following program will be presided over by Mr. A. T. Woodruff, Associational Training Union director:

Theme—"Growing in Appreciation of Our Country."

A Salute to the Colors—

American Flag—Sing one verse of America.

Christian Flag—Sing one verse of Stand Up For Jesus.

Bible—Sing one verse of Holy, Holy, Holy.

Devotional, "Honor All Men"—Talk by Mr. Frank Belk.

Prayer.

Flute Duet—Kathryn Huggins and Sue Haney.

God HAS Blessed America—Oxford Intermediates.

Talk, "Fear God". Story by Story Hour Child—Anchor church.

Congregational song—On Ward Christian Soldiers.

Talk, "Growing in Appreciation of Our Country."

Special song, "God Bless America"—Clear Creek church.

Short business session and adjournment.

Ridgecrest Calls

Ridgecrest calls and many are answering the call. Reservations on the buses we plan to run to the Training Union weeks are rapidly being taken. We feel assured of a full bus for each week. The bus for the first week will leave Jackson early Friday morning, July 17th. The one leaving for the second week will leave early Friday morning, July 24th. The minimum expense will be \$25.00 divided as follows: Transportation \$8.00, overnight entertainment—one night each way—\$2.00, meals en route \$3.00, room in cabin, meals in hotel, \$11.00, registration fee \$1.00. If you are interested in going send \$5.00 for reservation on the bus and if we still have room when we hear from you we will be glad to include you, otherwise your money will be refunded.

Greenwood First Will Send Two to Ridgecrest

The First Church Greenwood has arranged to send two of their young

people to Ridgecrest for Training Union Week. This is a fine thing for any church to do, and is a good investment. The two selected to represent the church are Norma Lee Smith and Frank Smith—the same name but not related. Next year this good church will have this item in their budget, and it will become a regular part of their annual program.

Miss Alene Wills to Canton First

We are happy to welcome Miss Alene Wills from West Palm Beach, Florida, to our state. Miss Wills has accepted the office of church secretary of First Church Canton. One of her opportunities in the church is to serve as Training Union director. She will find Canton one of our best churches, cooperative and loyal.

Our Summer Workers Go Out

After a three day clinic in Jackson eighteen splendid young people went out to nine associations last Saturday a week ago. These workers will serve for five weeks, gladly giving their time in the interest of Christ's cause. They will conduct Vacation Bible Schools in the mornings and promote enlargement campaigns, teaching Training Union methods each evening. Encourage them with your prayers, and otherwise if they are in your association.

First Hattiesburg Organizes B. A. U.

Thanks to Miss Ruth Loftin, church secretary of First Baptist Church Hattiesburg for the report of their newly organized B. A. U. We are happy to list this new union with our growing list of B. A. U's in the state. Where adults lead, young people will follow. This is as true in religion as in other things.

Ebenezer in Attala Organizes B. T. U.

Again an associational director shows his worth. Mr. Granville Myrick, B. T. U. associational director of Attala Association leads in organizing a Training Union at Ebenezer church. Mr. A. W. Curtis was elected director, Miss Juanita Berry, Intermediate leader; Mrs. Ophelia Burchfield, Story Hour leader; Mr. Johnnie White, B. A. U. president. Rev. H. D. Hawkins is their pastor, and they are having a study course the first week in July. Two of our summer workers are serving in this association and will have the privilege of working with these good people.

—BR—

West Point: Between thirty and forty teachers are attending the Sunday School Workers Council each Thursday night.

West Point: During the past two and a half months of our pastorate, there have been 57 additions to the church in the regular services. We have found a good spirit of fellowship among the Mississippi pastors, and are most happy in the work in West Point.—John E. Barnes, Jr.

Is Your Brotherhood Listed?

Below we give a list of the Brotherhood presidents as we have them. There are many others. If you know of a Brotherhood whose president is not listed below please write The Baptist Record, giving the name of the Brotherhood, and the name and address of the president. If presidents listed below are incorrect, please notify us.

President's Name and Address	Church
J. S. Boyd, Anguilla, Miss.	Straight Bayou Baptist Church
Percy Sullivan, Canton, Miss.	Center Terrace Baptist Church
Herman Newcomb, Catchings, Miss.	Catchings Baptist Church
J. S. Martin, Clara, Miss.	Clara Baptist Church
Sam J. Wilder, 1104—3 Ave. Columbus, Miss.	First Baptist Church
J. Comer Hollins, Rt. 5, Columbus, Miss.	Mount Zion Baptist Church
E. L. Jordan, Darlove, Miss.	Darlove Baptist Church
Charlie Roy, Durant, Miss.	Durant Baptist Church
Prof. H. A. Dunahoo, Ellisville, Miss.	Ellisville Baptist Church
W. C. Butler, Eupora, Miss.	First Baptist Church
Tandy Jones, Hardy, Miss.	Hardy Baptist Church
Ray Albritton, Hazelhurst, Miss.	Shady Grove Baptist Church
T. C. Hobby, Rt. 1, Hattiesburg, Miss.	Glendale Baptist Church
D. L. Johnson, Holly Springs, Miss.	Holly Springs Baptist Church
C. L. Graves, 185 Battle Hill, Jackson, Miss.	Calvary Baptist Church
Lamar Strickland, Rt. 4, Laurel, Miss.	Bethlehem Baptist Church
Bunk Jordan, Route 1, Laurel, Miss.	Beulah Baptist Church
H. L. Boutwell, Laurel, Miss.	Second Baptist Church
L. H. Flood, Laurel, Miss.	West Laurel Baptist Church
H. A. Gill, Leakesville, Miss.	Leakesville Baptist Church
J. A. Kelly, Lumberton, Miss.	Lumberton Baptist Church
Billie Joe Lawrence, Meridian, Miss.	Poplar Springs Baptist Church
B. B. Pickett, Route 3, Meridian, Miss.	Mount Horeb Baptist Church
Charlie Lemore, Route 1, Meridian, Miss.	Union Baptist Church
T. J. Dickson, Moss Point, Miss.	First Baptist Church
B. A. Ashworth, Mount Olive, Miss.	Mount Olive Baptist Church
Robert Middleton, Natchez, Miss.	West Side Baptist Church
G. F. Clark, Pascagoula, Miss.	First Baptist Church
Joe Shook, Paynes, Miss.	Paynes Baptist Church
B. Whitfield, 414 N. Quince, Picayune, Miss.	First Baptist Church
A. C. Runnels, Picayune, Miss.	Goodyear Baptist Church
Chas. Stewart, Picayune, Miss.	Pine Grove Baptist Church
G. A. Spiers, Picayune, Miss.	Union Baptist Church
Clinton Smith, Poplarville, Miss.	Juniper Grove Baptist Church
J. I. Bass, Poplarville, Miss.	Poplarville Baptist Church
J. P. Parish, Mt. Olive, Miss.	Phalti Baptist Church
I. L. Foster, Prentiss, Miss.	Prentiss Baptist Church
C. Aldridge, Ruleville, Miss.	Ruleville Baptist Church
Roy Price, Russell, Miss.	Russell Baptist Church
E. C. Cranford, Scooba, Miss.	Scooba Baptist Church
S. B. Williams, Seminary, Miss.	Seminary Baptist Church
B. S. Waller, Silver Creek, Miss.	Calvary Baptist Church
J. L. Baxter, State Line, Miss.	State Line Baptist Church
Forest Halefield, Summerland, Miss.	Summerland Baptist Church
W. M. Page, Summerland, Miss.	Pine Valley Baptist Church
M. Udell Smith, Senatobia, Miss.	Senatobia Baptist Church
W. H. Hale, Sunflower, Miss.	Sunflower Baptist Church
Porta Messer, Sumrall, Miss.	Sumrall Baptist Church
T. S. Pigford, Toombsub, Miss.	Toombsub Baptist Church
C. A. Morris, Tylertown, Miss.	Crystal Springs Baptist Church
E. M. Pigott, Tylertown, Miss.	Knox Baptist Church
Jim Hasser, Tylertown, Miss.	Salem Baptist Church
Turley May, Tylertown, Miss.	Union Baptist Church
Dillard Littlefield, Vicksburg, Miss.	First Baptist Church
V. V. Day, Vicksburg, Miss.	Bowmar Avenue Baptist Church

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Bethlehem (Jones)	38	92
Bethlehem (Choctaw)	10	
Wallerville	58	50
Bear Creek (Attala)	92	20
Louisville First	273	86
Cross Roads (Webster)	63	
Burnsville	43	41
Monte Vista	55	43
Crystal Springs	327	94
Antioch (Attala)	9	
Double Springs (Webster)	60	
Enon (Panola)	82	64
New Fellowship (Jasper)	72	
Pascagoula Second	79	49
Gautier Mission	18	
Calvary Jackson	734	193
Jackson First	541	239
Burnsville (June 28)	27	25

—BR—

West Point: With the help of Mr.

John A. Farmer, of the Sunday School Department, two weeks ago we had a Sunday school enlargement campaign at which time seven or eight new classes were organized.—Reporter.

Yazoo City: We had a fine week with Dr. Frank Moody Purser doing the preaching and Bro. J. L. Moran leading the singing for Yazoo City church. Some were added by baptism and others by letter to the membership of the church.—Webb Brame, pastor.

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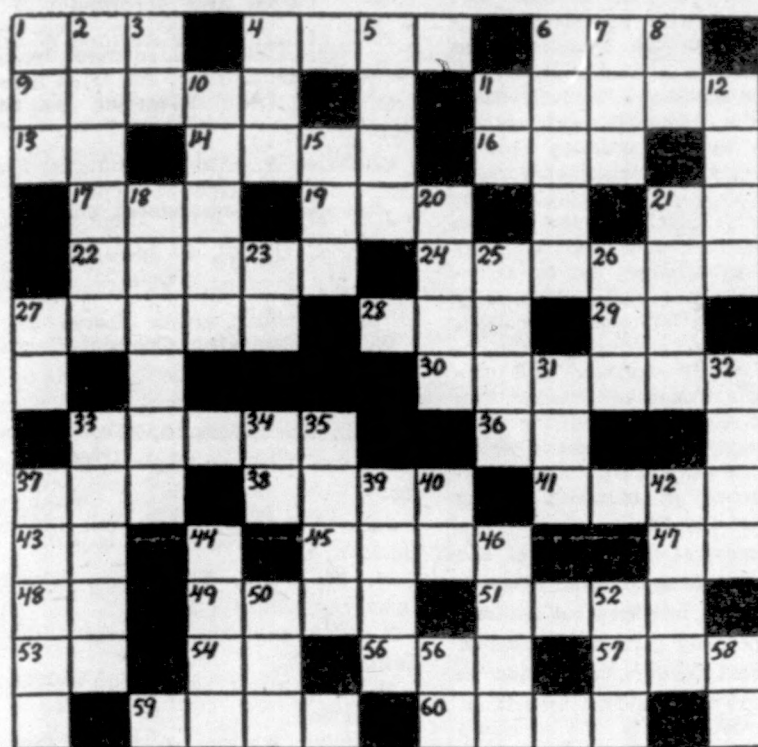
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OUR CROSSWORD PUZZLE



"There are not found that returned to give glory to God, save this stranger."
—Luke 17:18.

HORIZONTAL

- 1 "... when he had nothing to pay, he frankly forgave them both" Luke 7:42
 - 4 "but go, and ... thyself to the priest" Luke 5:14
 - 6 "Behold ... he loved him" John 11:36
 - 9 Extinct birds
 - 11 "like unto men that ... for their lord" Luke 12:36 (pl.)
 - 13 "A city that is set on ... hill cannot be hid" Matt. 5:14
 - 14 "thou gavest me no water for my ..." Luke 7:44
 - 16 To be ill
 - 17 Ancient order of Foresters
 - 19 Ohs and ...
 - 21 "and hath had compassion ... thee" Mark 5:19
 - 22 "tell them how ... things the Lord hath done for thee" Mark 5:19
 - 24 "offer for thy cleansing those ... which Moses commanded" Mark 1:44
 - 27 See 30 across
 - 28 "that they may ... your good works, and glorify your Father" Matt. 5:16
 - 29 Capital of Moab Num. 21:15
 - 30 and 27, across "but she hath ... my feet with ..." Luke 7:44
 - 33 "yet will they ... upon the Lord" Micah 3:11 (pl.)
 - 36 "And as ye would that men should ... to you" Luke 6:31
 - 37 "no man can do these miracles that thou doest, except ... be with him" John 3:2
 - 38 "but this woman ... anointed my feet with ointment" Luke 7:46
 - 41 "ye shall ask what ye will, and it shall be ... unto you" John 15:7
 - 43 Livres
 - 45 "Tell me therefore, which of them will love him ..." Luke 7:42
 - 47 A Benjamite I Chron. 7:12
 - 48 Whirlwind off the Faroe Islands
 - 49 Ancestor of an exiled family Neh. 7:21
 - 51 "grass of the field, which to day is, and to morrow is cast into the ..." Matt. 6:30
 - 53 Road
 - 54 "since the time I came ... hath not ceased to kiss my feet" Luke 7:45
 - 55 "that he may dip the ... of his finger in water" Luke 16:24
 - 57 "Were there not ... cleansed" Luke 17:17
 - 59 "for a testimony ... them" Mark 1:44
 - 60 "Simon, I have somewhat to say unto ..." Luke 7:40
- Our text is 1, 4, 6, 22, 24, 37, 38, 41, 59 and 60 combined

VERTICAL

- 1 Girl's name
- 2 Minority
- 3 Doctor of Divinity
- 4 Compass point
- 5 Jewish queen of Persia
- 6 Island of the West Indies
- 7 "My head with ... thou didst not anoint" Luke 7:46
- 8 Weight
- 10 "and ... for thy cleansing, according as Moses commanded" Luke 5:14
- 11 West Africa
- 12 "Her ... , which are many, are forgiven" Luke 7:47
- 15 "... such things as are set before you" Luke 10:8
- 18 Indulged in high-sounding oratory
- 20 Boil slowly
- 21 Imaginary monster
- 23 "And ... they were eating, Jesus took bread, and blessed it, and brake it" Matt. 26:26
- 25 "and wiped them with the hairs of her ..." Luke 7:44
- 26 One of the prophets
- 27 "Go home ... thy friends" Mark 5:19
- 31 "the other holy offerings ... they in pots and in caldrons" II Chron. 35:13
- 32 "he being not a forgetful hearer, but a ... of the work" Jas. 1:25
- 33 "for she ... much" Luke 7:47
- 34 New England state
- 35 "to whom little is forgiven, the ... loveth little" Luke 7:47
- 37 "There are not found that returned to give ... to God, save this stranger" Luke 17:18
- 39 Breach of legal duty
- 40 Here lies (L. Hic situs)
- 42 "but where are the ..." Luke 17:17
- 44 "what is a man profited, if he shall ... the whole world, and lose his own soul" Matt. 16:26
- 46 A kind of sand-stone
- 50 Trinitrotoluene (explosive)
- 52 Summer (Fr.)
- 56 "... is a good thing to give thanks unto the Lord" Ps. 92:1
- 58 "Thou gavest me ... kiss" Luke 7:45

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KNOW YOUR BIBLE

QUIZ QUESTIONS FOR TEACHER AND CLASS
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Our present day orchestras use three musical instruments used in Biblical times. Can you name them?

Was "soap" manufactured during Bible days, and if so, can you describe it?

Grandmother is paid a fitting compliment by Paul. Do you know this compliment?

What is the meaning of the word Paradise?

FROM THE PENS OF GREAT MEN AND WOMEN!

"Make it the first morning business of your life to understand some portion of the Bible clearly; and your daily business to obey it in all that you do understand."

—John Ruskin.

(Correct answers on page 15.)

MISSIONARY WALDRUP MAKES HIS REPORT

I have attended 54 services, preached 36 times, have five Sunday schools with 324 enrolled with an average enrollment of 65, have established five preaching places. I have preached 36 times, there were 1885 total present with an average of 52 in each service for each month. Have driven 2200 miles, placed five libraries, one in each of my preaching points, there are 15 volumes in each library. I found seven homes that had no Bible in them so I gave each a good Bible.

Plans are complete for a revival in each of the five communities and three study courses in each at the time of the revival. The courses will be on soul winning and evangelism. There have been five additions to the churches from these services.

In my spare time I helped in a two weeks' Vacation Bible School in the church at Clarksdale, teaching all of the Bible work in both the Intermediate and Junior departments.

This is a great people and a great work—please pray for us.—M. C. Waldrup.

—BR—

Dr. B. Frank Smith of Durant is in a meeting this week with the Walnut Church in Riverside Association, of which Dr. A. L. O'Brian is pastor. Later in July he will assist Rev. J. E. Kinsey at Belen, Riverside Association, and Rev. F. A. Lummus at Bolin, Attala County.

—BR—

"Poverty stricken people, destitute, have been passed by by those of us who call ourselves Christians. We promise the poor man the kingdom of God but we make him a prison."—Howard Kester.



Blue Mountain College grandchildren. Top—Sheila Lucille Bordelon, daughter of Mr. and Mrs. Pat Bordelon, Lafayette, La.; Bottom—children of Mr. and Mrs. Frank Crosthwaite, Drew, Miss.; left to right, Frank, Jr., Karen and Jimmie.

—BR—

The nine day Vacation Bible School at Durant, which closed July 1, enrolled 128, including 23 workers, and had an average attendance of 105, the largest in the history of the church.

—BR—

"We don't want to come to your churches and sit on the same benches with you. That would cause an uproar. Let's just take those little steps of association on the street, in the store and on the farm. Show us colored folks that you're interested in us."—Janie Hanson, Negro.



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THE GREAT AWAKENING 1734 - 1770

The Great Revivals and Southern Baptist Evangelism

A Survey of the Influence of the Great Revivals of America Upon
the Life and Work of Southern Baptists

From Southern Baptist Handbook
1925

BY E. P. ALLDREDGE, A. M., D. D.
Baptist Sunday School Board, Nashville, Tennessee

(Continued from Last Week)

IV. INFLUENCE OF THE GREAT AWAKENING ON THE BAPTISTS OF THE SOUTH

The Great Awakening brought a four-fold and far-reaching contribution to the progress of Baptist life and work in America, and the South in particular. In fact, this great revival movement did more to open the door of opportunity to Baptists than any single event which transpired in the history of American colonies, except Roger Williams' stand for religious freedom.

1. In the first place, the Great Awakening helped to break down, or at least to greatly modify, the two greatest barriers to the progress of Baptist principles in America, viz: the universal and law-enforced custom of infant baptism and the wicked and tyrannical union of church and state.

We must bear in mind that there were but three leading evangelical denominations in America or in England, when the Great Awakening came on—Episcopalians, Presbyterians and Congregationalists—Methodists were unborn at this time. And we must also bear in mind the fact that all three of these denominations were state-churches and forced people to submit to infant baptism under the penalty of the law. They held tenaciously to the doctrine of the union of church and state and insisted that the state's chief function was to support and defend religion, as they practiced it, against all dissenters and sects—the Baptists and Quakers being the most despised of all. By the power of the law, Baptists were beaten and imprisoned and had their homes and farms taken away from them and given to the Presbyterians and Congregationalists, for refusing to have their children sprinkled. This custom was so universally enforced, except in Rhode Island and Pennsylvania, that all distinction between the regenerate and unregenerate was practically obliterated, when this great revival movement began.

But it so happened that Gilbert Tennent, Jonathan Edwards, George Whitefield and all the other outstanding preachers and leaders in The Great Awakening were men who had undergone a profound spiritual awakening and experienced personal regeneration. They were quick to perceive, therefore, the real trouble with the religious life of the American colonies. And they threw all their splendid strength into a direct attack upon this citadel of opposition to Baptist principles—unregenerate church membership, a principle which none but Baptists contended for prior to The Great Awakening. They insisted upon the imperative need of regeneration on the part of every human soul; and they attacked the shams and frauds and dead formalism of the state-supported churches and ministers with a fierceness and force which has few parallels in history. They continuously and insistently pointed out the distinction between churchianity and Christianity; between Holy Ghost religion and high church formalism; between righteousness, peace and joy in the Holy Ghost and baptismal regeneration, unregenerate church membership, and ungodly living. It is difficult to imagine, therefore, a more glorious preparatory work for the progress and principles of Baptist life and work than was presented in these basic conten-

tions of the leaders of The Great Awakening.

As Dr. F. L. Chapell aptly remarks, "The Congregational and Presbyterian denominations were practically reorganized on the Baptist principle of converted church-membership, after The Awakening. Stoddardism, or the Half-way Covenant, received for a time at least, its death blow. The theory that there was no objection to an unconverted ministry was also overthrown."

2. The Great Awakening also brought large accessions of "Separatists" and "New Lights" into the Baptist fold. At the beginning of this revival movement the Baptists of New England in particular held aloof from it, because some Baptists held Armenian views and because all of them had been bitterly persecuted by the Presbyterians and Congregationalists in whose churches the special revival services were being held. But two great changes soon took place: Baptists began to understand better the great Calvinistic doctrines of grace and to adopt them as their own. In the meantime, those opposing the revival movement took upon themselves the name of "Old Lights" and stigmatized the revivalists "New Lights" or "Separatists." Presbyterians were split in twain, and the number of "Separatists" increased daily. Then, in 1749, these "Separatist" brethren began to see that so long as they retained infant baptism they could not hope to maintain churches having converted memberships. Accordingly, they began going over to the Baptists by the scores and hundreds.

The Baptists, on the other hand, being encouraged by the large accessions coming to them from the Separatists, and seeing their time-honored principles triumph, began to press forward with renewed energy, greater zeal and a larger outlook. Some idea of the growth which came to Baptists immediately following The Great Awakening may be gained from the following summary:

Before The Great Awakening, say 1730, we were able to find only 37 Baptist churches with only one district association (the Philadelphia Association) and 2,775 members in all the American colonies. Whereas, in 1790, just after the Revolutionary War, we find 885 churches with 35 associations and 65,843 members.

3. The Great Awakening in the South not only brought large increases to the number of Baptists and large numbers of "Separatist" churches to the Baptists; but by breaking down the opposition of the Established Episcopal Church, released a large number of martyr spirits who went everywhere preaching the Word—some of them bearing the scars of their beatings and imprisonment—and by their zeal and loyalty and sacrificial labors succeeded in placing Baptists in the lead in the South for all time to come.

"In Virginia," notes Bacon in his History of American Christianity, "the quickening was as when the wind breathed in the valley of dry bones." And then, after recounting the work of Whitefield, "One-eyed" Robinson and Samuel Davies, and how they lifted the Presbyterian cause up to new heights in the South, he points out the revolutionary changes which came to the Baptists in these words:

"An even more important result of The Awakening was the swift and wide

extension of Baptist principles and churches. This was altogether logical. . . . The temper of the revival was wholly congenial with the strong individualism of the Baptist churches. The Separatist churches formed in New England by the withdrawal of revival enthusiasts from the (old and dead) parish churches, in many instances became Baptist. Cases of individual conversion to Baptist views were frequent, and the earnestness with which the new opinion was held approved itself not only by debating and proselyting, but by strenuous and useful evangelizing. Especially in the South, from Virginia to Georgia, the new preachers entering into the labors (fields) of the annoyed and persecuted pioneers of their communion, won multitudes of converts from the neglected populations, both black and white, and gave to the Baptist churches a lasting pre-eminence in numbers among the churches of the South.

4. But the greatest contribution of The Great Awakening to the Baptist cause in the South was not numbers but leaders. We can not possibly give the stories of the many great leaders, converted in this first nation-wide revival movement who were providentially led to adopt Baptist views and to give their lives to the work in the South. Perhaps the story of Shubal Stearns and Daniel Marshall will sufficiently illustrate how God, Himself, seems to have intervened to raise up leaders to make the South a great Baptist commonwealth. Of these two brothers-in-law, Stearns was a Congregationalist and Marshall was a Presbyterian; but both became Baptists and both found their life work in the South. After sojourning and laboring in Virginia for some years these men of God found their way into North Carolina. Of their rapid and far-reaching achievements in the Old North State, Dr. Riley's unpublished History of Southern Baptists carries the best account known to me. Says Dr. Riley:

"In North Carolina, Stearns found a field sufficient both in its dimensions and difficulties to gratify his desire for ample scope in which to preach the gospel where it was sorely needed. Locating at Sandy Creek, Stearns found himself surrounded by appalling wickedness—lawlessness, high church formalism and tyranny and Baptist indifference was present on every side—but, 'he threw himself into it with overmastering zeal. . . . The success of his work may be inferred from the fact that within a year, the little church (at Sandy Creek) had grown to 600 members, while Marshall was surveying an evangelistic field preparatory to a great campaign (in the adjacent territory). . . .

"These two not only planned widely but were active throughout North Carolina and the adjoining provinces. . . . Stearns proved himself a born leader of men. Within three years, the church at Sandy Creek came to number more than 1,000 members, while his evangelistic forces (trained laymen and young preachers) were penetrating the region even to Chesapeake Bay, on the one side, and going beyond Savannah on the other."

But this is not all; nor the half of the story of the progress of the Baptist cause through The Great Awakening. For, as the awakening brought Stearns and Marshall to North Carolina it brought men of equal gifts to Virginia, South Carolina and Georgia, and with these new leaders, there came a new day to Southern Baptists. Marshall himself spent his last and most useful years in Georgia.

Surely, surely, God has written one lesson for Baptists in letters of fire across the pages of the history of the American colonies—the need of men and women who will stand loyally by the great doctrines of grace and cry mightily to God for a visitation of the old-time, heaven-sent, Holy Ghost religion.

CHANGES AMONG THE CHURCHES

Called and Accepted

E. T. Miller, Lamar Avenue, Wichita Falls, Texas.

C. L. Moffett, Riverside Association, N. C.

Clarence A. Moore, Memorial Baptist, Mosquero, New Mexico.

J. F. Murrell, First, Hugo, Texas.

Roswell Owens, Clanton, Ala.

C. T. Perkins, Victory Church, Shawnee, Tenn.

W. R. Poindexter, Colonial Heights, Columbia, S. C.

Morris Prince, Alamo, Ky.

W. C. Rowe, Manila, Ark.

Gordon Stirling, Socorro, New Mexico.

John Strutton, Immanuel Church, Duncan, Okla.

W. M. Tabb, Providence Church, Lawrence County, Miss.

R. P. Tomlinson, Idlewild Church, Tampa, Fla.

M. C. Waldrup, Mississippi Riverside Association.

Houston Walker, Calvary, Cortez, Colo.

Charles A. Wingo, Stearns, Ky.

B. L. Wood, Arkwright, Spartanburg, S. C.

Harry Wood, Jr., Angier, N. C.

Grover W. Splawn, Broadway, Maryville, Tenn.

R. E. Streetham, Mineola, Tex.

D. D. Sumrall, First, Palestine, Tex.

H. Vestal Tarpley, Daisy, Tenn.

A. A. Thacker, Fordsville, Ky.

J. W. Thomas, McLendon, near Monroe, La.

P. D. Walker, Oakdale, Mobile, Ala.

Howard Walters, Allentown, Ga.

Earl Warford, Broadhead, Ky.

Try W. Wheeler, First, Natchitoches, La.

L. C. Whitehorn, Mountain View, Ark.

Leonard Whitlock, Jonesboro, Ill.

Thomas Wilkes, Rairland, Okla.

Fred Williams, Red Rock, Okla.

R. J. Williams, Gates, Tenn.

Howard Wilson, Greenville, S. C.

Wm. F. Wimberly, First, Athens, Ala.

Resigned

N. F. Poland, Milan, Mo.

Morris Prince, Bardwell, Ky.

W. C. Rowe, First, Truman, Ark.

J. E. Sharp, Gatlinburg, Tenn.

James H. Shelburne, Danville, Va.

Paul Shutt, Ruidoso, New Mexico.

C. O. Simpson, First, Trenton, Tenn.

R. P. Tomlinson, Punnell, Fla.

R. P. Tulley, Gate City, Birmingham, Ala.

E. C. Tyner, First, Inverness, Fla.

M. C. Waldrup, Progress, Miss.

W. W. Webb, Newbern, Tenn.

W. M. Williams, Antioch, Ga.

J. M. Wilson, Parish Church, S. W. Association, Florida.

B. L. Wood, Mt. Pisgah, S. C.

G. T. Wood, First, New Brighton, N. Y.

L. R. Wynn, Ardsley Park Church, Savannah, Ga.

—BR—

"There exists a wide chasm between the faith of our people and the conduct of our people. The greatest mission field in the homeland is in the churches of the homeland."—J. B. Lawrence.

TO CHECK
MALARIA
IN 7 DAYS
take **666**

THE TITHING CORNER

"My Experience With Tithing"

The practice of paying the tithe is very ancient, for we find in Gen. 14:20, that Abraham gave tithes to Melchizedek, king of Salem, at his return from his expedition against Chedorlaomer, and the four kings in confederacy with him. Abraham gave him the tithe of all the booty taken from the enemy. Jacob imitated this piety of his grandfather when he vowed to the Lord the tithe of all the substance he might acquire in Mesopotamia, Gen. 28:22. Under the law, Moses ordained, Lev. 27, all of the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord, etc.

I was converted in my early life back in the little country church. Nothing was ever said about the tithe, or the Lord's tenth, as far as I knew. When I tried to study God's word, I found the tithe belonged to the Lord. Like many others, I could not decide to do it, but being impressed so strongly I made up my mind to try tithing. Like Jacob of old, I made a vow to God. I prayed to Him that if He would do a certain thing for me, I would give Him the tenth of all I possessed. The Lord made good His part, but to my sorrow I did not. But from this experience I learned the lesson of the tithe.

And for all these years we have paid the tithe, someone asked the question, "How do you know you tithe?" Because we have the Lord's pocketbook, and when our salary is paid the tenth is taken out and put into the Lord's pocketbook.

Some years ago I was discussing the tithe with a deacon of a certain Baptist church and he said, "Last year I promised the Lord one tenth of all my earnings on the farm, but in the fall it was too much to give. I would have had to give almost three hundred dollars, which was too much to give, so I did not give anything." Poor man. Before another year had passed, the Lord had collected that amount with compound interest, in that man's home. "Then does it pay?"

The happiest moment in my life is when I am holding up a crucified Saviour to a lost world, and then the next happiest moment is when I am counting out my Lord's part of my earnings.

When I was living in a western state, many years ago, my wife made a visit back to our native state, and before returning she wrote me that my baby sister was in very poor health, and she was bringing her and the two children home with her, to which I gladly consented. They soon arrived. I met them at the station—my wife, a pale sick sister, two sweet little girls. My salary was small; I prayed the Lord to lead us in this great undertaking. The Lord greatly blessed our every effort, on the ninetieths which was ours, by giving us what we needed, and good health. For one year I cared for my own family, this sister and her two children, and before the year was gone, the little sick one was strong again, and the glorious event happened as she followed her Lord in baptism, the thing which I had long prayed for.

Jesus said to the Pharisees and

25 YEARS AGO

The church at Quitman has seen remarkable development under the leadership of Pastor W. B. Holcomb who has just resigned.

The revival at Woodville under Dick Carpenter and Edward Hoffman is in full blast. Rev. J. J. Cates is the pastor.

Meetings at Philadelphia and Stratton were reported by Rev. M. J. Derrick, stating that Rev. Bryan Simmons preached with good results at Philadelphia, while he himself had been asked to preach at Stratton.

At a meeting at Brandon Rev. W. A. Sullivan did the preaching and Prof. G. C. Thames of Monticello led the singing.

Rev. Owen Williams announced that Dr. J. J. Cloar of Tupelo would preach in the revival at Brooksville, and added that their Sunday school "is about ready for the A-1 award."

The work at Shelby and Duncan is growing in interest, according to Rev. R. A. Eddleman, who added that he had preached four times at the Negro Association in Bolivar county, and praised the special enlistment work of A. A. Cosey, among the Negroes.

A beautiful wedding was solemnized at the home of the bride's father on June 27, when Miss Maggie Lee Suggett of Winona, became the bride of Rev. J. M. Metts, of Vicksburg, the ceremony having been said by Rev. Metts of Oxford, father of the groom. Miss Rebecca Weed of Winona acted as maid of honor, and Wilson Hudson was best man, and sang, "I Love You Truly." Miss Ernestine Lowther of Jackson presided at the piano.

YOU CAN HELP

Mississippi College men are being inducted in wholesale lots into service for their country. Student ranks are being depleted. Still there are thousands of students in Mississippi College territory who will enter college somewhere. Every one who reads this article knows some boy or girl who might be interested in entering Mississippi College if they knew what wonderful opportunities are offered.

These young men and young women would thank you in years to come if you should induce them to come to this great Baptist center. You would help the student, the college, and all Baptist interests by sending students to Mississippi College.—M. P. L. Berry, Director of Public Relations.

Father: "I'm sorry I brought you here, Dorothy. This is hardly a play for a girl of your age."

Daughter: "Oh, that's all right. Dad. I'll probably live up a bit before the end."

hypocrites, "These ought ye to have done, and not to leave the other undone."

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

A. B. JONES.

FOR MEN ONLY

OBJECTIONS OVERRULED

THE BIBLE CLASS CAN DO IT

"Why cannot the Men's Bible Class do the work of the Brotherhood?" The question answers itself, "Because it is a Bible Class, and its primary purpose is to study and teach the Bible."

If a Bible Class could be so constituted and operated as to promote not only all of the general activities of the church, but also and specific activities of every group and organization within the church, little, if any, time would be left for teaching and studying the Bible. Concentration upon its own specific program would be impossible.

For the Bible Class to function as a Brotherhood, it would have to promote the entire program of the church; but can this be done when necessarily many of its members are not members of that church, the program of which they would have to promote? Each Bible Class, for example, would have to promote the interest of the Training Union. It would have to promote the evangelistic program of the whole church, including such projects as cottage prayer meetings. It would have to promote the financial program of the church and such related activities as the Every Member Canvass and titling campaigns. It would have to promote the Church School of Missions, study courses of the Sunday School and of the Training Union. In addition to all these activities, the Bible Class would have to be continually engaged in promoting attendance upon the worship services of the church. It would have to be constantly contacting the unenlisted men within the church membership, the unaffiliated Baptists and the lost men in the community, and appropriately enlisting them in the work of the church.

Another very serious complication would set in. If it were possible for one Bible Class to carry on the work of a Brotherhood, then, it would be equally the duty of each of the other classes. Such a condition would completely disrupt the specific programs of the Bible Classes, and there would be "confusion worse confounded" throughout the whole life of the church.

—BR—

"While we've spent these glorious days at Ridgecrest thinking of Christianity, men have been dying for this nation founded on these ideals. God sends us as His ambassadors of reconciliation to the world." Theodore F. Adams.

—BR—

Southern Baptists are generous—they gave 44 million dollars to their church and denominational work last year which is over four million more than they gave the previous year and which is one-tenth as much as all other American religious bodies gave last year.

HIGH SCHOOL GRADUATES

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A standard, accredited college for women

A location noted for beauty and health

An approved educational program which centers about the progress of each student in all phases of her student life

Courses of study which lead to the Bachelor of Arts and the Bachelor of Music degrees. Majors in English, Speech, Sociology, Science, Mathematics, Foreign Languages, History, Bible, Piano, Violin, Voice, Public School Music, etc.

Catalogue and illustrated bulletin on request

PAUL M. COUSINS, President
SHORTER COLLEGE, ROME, GA.

CALHOUN BREVITIES

Bruce Baptist church, 472 members, Rev. L. F. Haire, pastor, has a new brick building under construction, and almost finished. In a fast growing town, this church has a large field, and should do a great work.

Mount Moriah church, Rev. A. F. Brasher, pastor, has the promise of the editor of The Baptist Record for a meeting beginning the third Sunday in August. Of the 300 members, a large percentage are resident. The field is one of great possibilities. A very rich and large territory of farm land is being developed, and some 200 people who are members of no church may attend.

The author of these notes reads with delight the fine reports of the paying of debts that have piled up during recent years with the Baptist churches of the South, and earnestly hopes to live to see them all paid, along with a serious determination that the Baptists of the South will never have any other debt. If that is set for a goal, and diligently followed, the next decade will see unity that it could have brought to it in no other way.—Leslie E. Roane.

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor external causes of skin itching: oozes, rash, nettle, pimples, cuts, bruises, etc.

→ GRAY'S OINTMENT

A BOOK YOU CAN'T AFFORD TO MISS!

HE SPOKE TO THE AGES

Oscar R. Mangum

BROADMAN \$1.00

In time of war, in time of peace, to every age and every race, Christ spoke—and speaks today. Here are understanding, timely, strongly scriptural sermons on practically every phase of the Master's life.

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Sunday School Department

E. C. WILLIAMS, Secretary

JOHN A. FARMER, Associate Secretary

MISS CAROLYN MADISON, Elementary Secretary

Send In Reports

The Vacation Bible School reports are coming in splendidly. Not only are they coming in, but they also contain some information that is most encouraging. Many of the schools are the best ever, even in churches that have had them for a number of years. Another fine thing about these schools is the large number of boys and girls who are making professions of faith in Christ. This is not only a fine place for training our Christian boys and girls in some of the most helpful parts of a development program, but is also an excellent place for winning lost boys and girls to Christ.

Be sure and see that a report of your school is sent to the Sunday School Department. It doesn't matter whether the school is large or small, we want a report of it so that we may have the list complete at the end of the summer. Frequently one member of the faculty thinks some other one will send in the report, and another thinks another will, consequently many schools are never reported. There is just one way to be sure about it, and that is for the principal, whether pastor or someone else, to see to it that the report is filled out and mailed. If you need a blank, write us a card and one will be mailed immediately. But, be sure and send a report of your school.

Books to Lend

We have on hand a few sets of Vacation Bible School books that we will be glad to lend any church that would like to have a school but that does not have the books. There will be no charge whatever for these books other than the postage to return them to us at the end of the school. We have only a few sets left, so they will be loaned to those asking first. It will be a case of "first come, first served."

Our Boys In Service

Not only are the churches over the country striving to help in every way possible our boys who are in the military service, but the Sunday School Board also is striving to render every aid it can along this line. The latest thing in this connection is a small identification card that has been prepared for each church to send to each member away in military service. On this card are blanks for the rank, name, church, city, state, pastor. In addition, there are two brief scripture passages on the front and on the reverse side of the card are five helpful suggestions based on scriptures.

The idea in preparing this card is to help the person realize afresh two things: that his church is backing him up, and that his church and Christ are counting on him to be a worthy representative.

These cards are free to any pastor requesting them. Requests for them may be sent to the Baptist Sunday School Board, Nashville, Tenn., giving the number of cards desired with each request. It will be well for churches to take advantage of this free service that the Sunday School Board is not only willing but eager to render our

boys who are away from home fighting for their country.

Records

Some one has said that good records, a good school; poor records, a poor school; no records, no school. That may not be entirely correct, but it certainly does express a great deal of truth.

No organization can do its best work without constant attention to the matter of strengthening the weak places. There is no way to know accurately just what and where are the weak places in a Sunday school without a system of records that will show both the strong and weak points. A good record system does both. The best record system for Sunday schools is the Six Point Record System, in use by many of our schools, and that is making a great contribution to the continued progress of these schools.

However, many of our schools have not yet begun the use of the Six Point Record System. We have packages of free literature that we shall be glad to mail to any school on request. These packages explain thoroughly and furnish samples of this system of records that has such great possibilities for school improvement. Any school will have some sort of record system, why not have the best?

Rural Training Schools

About the only time that many of our rural churches can successfully have a training class is in the summertime. That time is now here and many of these churches are planning for these courses. Yet, many are not so planning, and the time will soon be past to get the most out of a week of training for these Sunday school workers.

We hope that there may be many other schools of all sizes that will yet plan for a few days of training their workers before the summer weeks are gone. The time can be adjusted to each local situation and have it when it will be most suitable for the largest number. But do not fail to have a training class simply because all of the people may not be able to attend. We do not call off preaching services because some are not there every time, neither do we postpone indefinitely the revival meeting because some people cannot be there. Therefore, let's plan for a training class and get all that we can to attend and make that a regular part of the program each year and our people will come to realize that the matter of training is just as much a part of our work each year as that of anything else. Then, too, the success of the school is dependent to such a large extent upon training because this is the place where we are learning what and how to do. We may know and not do, but we cannot do if we don't know.

Therefore, plan for that Sunday school training class during the summer.

—BR—

Often a pastor wants "a larger field" because he does not realize the size of the one he has.

—BR—

A beautiful sermon is not as valuable as one which stirs people up to serve.

THE HELL HOLE ON THE SIDE OF THE ROAD

It makes our hearts bleed with sorrow to hear of a drunken man coming home in the middle of the night and dragging his little, frail wife out of bed and beating her. Who is responsible for a crime like that? Only one person—the man or woman who sold him the whiskey at the hell hole on the side of the road. Let's not be fooled and think that God will overlook those places when He opens the sixth seal and pours out His wrath on earth. Rev. 6:12-17. Let's stop a moment and take a look at the places like this over in Natchez, only a little way from here. Some years ago God poured out His wrath on this place. It was gutted by fire. It was a low, flat building, 60 by 150 feet. When the smoke and fire died down fifteen minutes later there were some 175 persons dead and dying in that awful place. The groans and screams that came from that place will never be forgotten. This will sound like a cricket in the night by the side of the screams that we will hear when He passes out His wrath on similar places. The point is, if you are a Christian, stay away from those places. If you don't you will pay the same price that the

THAT WHICH COSTS NOTHING

By Louis J. Bristow, Superintendent

The federal government requested hospitals in certain areas to enlarge their capacity, to care for civilian war casualties, in cooperation with the government, which would provide about two-thirds of the cost of such enlargement. The Southern Baptist Hospital in New Orleans was one of those hospitals. The Convention in San Antonio made it plain that it disapproved of our accepting government money even for so laudable a purpose; and by its vote advised the hospital to enlarge its capacity with Baptist money. We are now building an addition which will cost \$100,000, and thus we are giving an opportunity to those who believe in absolute separation of church and state to prove their faith by their works. We had loud applause at San Antonio. King David said to Arunah that he would not "offer unto the Lord my God of that which doth cost me nothing." Applause costs nothing. But we believe our friends will send us money to pay for a building.

unsaved paid.—Joe Woodyear, Roxie, Miss.

TO THE MODERATORS OF ASSOCIATIONS

DEAR FELLOW WORKERS:

At the meeting of your association this year will you please give as much time to the RECORD as your program will permit.

You can be of invaluable service to the RECORD and to Mississippi Baptists by helping to make our people more and more RECORD-conscious, more and more RECORD-minded.

Let me suggest a few specific ways in which you can help with the promotion of our paper.

FIRST: Allow sufficient time on your program for an adequate presentation of The Record's aims and purposes.

SECOND: If you do not already have a general representative of The Record in your association, be sure to elect one when you meet.

THIRD: Make sure that every church in your association has its own Record representative.

FOURTH: Urge the prompt renewal of all subscriptions when they fall due.

FIFTH: See that the EVERY FAMILY plan is explained. This popular and progressive Plan has enabled The Baptist Record to increase its circulation from 4,001 in 1935 to 26,000 in 1942. It must have some merit.

SIXTH: At the very first session appoint some one to receive subscriptions for The Baptist Record. Ask them to send in the names and money promptly.

SEVENTH: Remember that The Record stands for the promotion and the progress of our entire Christian program, and for the highest interests of our Baptist life.

Cordially yours,

A. L. GOODRICH, Editor.

OUR AIM: To inspire and to inform Baptists and to promote Baptist affairs.

IT'S HARD TO BELIEVE

IN HONOLULU (DEC. 7th)
THERE WAS ONE SALOON TO
EVERY 363 PERSONS

**55 % OF THEM WERE OPERATED
BY
JAPS**

SHORTLY AFTER THE PEARL HARBOR DISASTER, ALL SALOONS
WERE CLOSED WITH COMMENDABLE RESULTS

GENERAL EMMONS: "NOBODY REALLY SERIOUSLY
WANTS LIQUOR SOLD AGAIN" **EXIT**

LABOR LEADERS: "DON'T WANT LIQUOR SOLD"

THE CLERGY: "WE DON'T WANT IT BACK"

THE ARMY: "ALL THE ARMY ADMITS
THE PRESENT RULE
IS GOOD"

**IN SPITE OF ALL THIS
LIQUOR HAS
MOVED BACK
TO
HONOLULU**

AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION, Chicago

WAR AND ALCOHOL DON'T MIX

Hawaii,—dry under army rule December 7, 1941, to February 24, 1942,—in that 77 days wrote a record, unique in its history.

Crime reduced, well nigh to the zero point;

Traffic accidents, dropped nearly 100 per cent;

Drunkenness, practically none;

Race quarrels, reduced to negligible occurrence;

Fifth columnists,—including the 55 per cent of alien Jap saloon-keepers prior to December 7, 1941,—deprived of police protected rendezvous.

This record was endorsed unequivocally both by the authorities and the general public. Lieutenant-General Emmons was reported in the press, January 9, 1942, as declaring: "Nobody really seriously wants liquor sold again," and "I don't think there will be any change."

But, some way the whole situation did change.

On February 21, a reliable informant wrote to the American Business Men's Research Foundation, Chicago:

"... Liquor forces with a very considerable sum of money invested, now lying idle, have made strenuous efforts to have the ban removed. . . . Citizens commending the action of the lieutenant-general, as a matter of in the prevention of inevitable race antagonism, which would be very greatly stimulated if our old time flow of liquor were again permitted."

But, three days later, February 24, 1942, the government lifted the "lid." WHY?

Was the influence of business and political pressure by the liquor trade a factor?

Official records show 634 arrests during the first 30 days of restored liquor (February 24-March 26, 1942) compared with but 268 arrests during the 77 days' prohibition period, December 7, 1941 to February 24, 1942.

—BR—

Yazoo City: Dr. F. M. Purser aided us in the organization Sunday afternoon, June 28th, of a new Baptist church at Oil City with thirty-one charter members and Rev. Herbert Herrington as supply pastor.—Webb Brame.

—BR—

"If the Christian people of America would humble themselves in prayer day and night, God would stop the war within 60 days."—J. B. Lawrence.

You GIRLS WHO SUFFER DYSMENORRHEA

If you suffer monthly cramps, backache, nervousness, distress of "irregularities"—due to functional monthly disturbances—try Lydia E. Pinkham's Vegetable Compound at once! It's one medicine you can buy made especially for women. Follow label directions.

When preachers turn liquor sentiment over to saloon men the day of calamity has come.

Answers To Know Your Bible

Feature on Page 11

1. (Musical instruments): See Daniel 3:15.

2. (Grandmother): Look it up in Timothy 1:5.

3. (Soap): Read Jeremiah 2:22, and Malachi 3:2.

4. (Paradise): It is an old Persian word meaning garden or park connected with the royal residence. The Persians regarded their kings as gods and the grounds surrounding his abode as a divine place, hence, Paradise is a divine dwelling place.



LIEUT. G. C. HODGES

Lt. Grover C. Hodge, Jr., of Biloxi, Miss., elder son of Rev. G. C. Hodge, pastor of the First Baptist church, Biloxi, and Mrs. Hodge, is now at Barksdale Field, Shreveport, La. He is in command of a squadron of the latest type bombers in mass production.

G. C. attended school in Jackson and Biloxi, graduating from Biloxi High in 1937, where he was a member of the Band and Honor Society. He received his BA degree with distinction from Mississippi College in 1941 where he was active in the Band and B. S. U. He also took the CAA course while at Mississippi College, and entered the Army Air Corps last September. His training was done in Avon Park, Fla., Augusta, Ga., and Albany, Ga., receiving his wings at the latter place April 29, 1942. He was sent to Iowa to make a special study of the latest type bombers.

—BR—

Young women attending the South-wide Y. W. A. Camp at Ridgecrest sent a letter to the United States Senate asking early enactment of the Sheppard Bill forbidding sale of alcoholic beverages in military areas. "We can have no confidence," the 750 young women stated as representatives of the 73,000 Baptist young women of the South, "in a war policy which includes access of our soldiers and sailors to alcoholic beverages." Dr. Earl Hotalen, secretary of the Alabama Temperance Alliance, had raised the question if vital military supplies are not being sidetracked for the shipment of beer to the soldiers. He quoted a Birmingham freight agent that of 173 freight cars on the railroad passing through Birmingham one day 124 of them were filled with beer. He also told that a convoy leaving an eastern port left behind several tons of airplanes and repairs "because we have to make room for 300,000 cases of beer."—C. E. Bryant, Jr.

—BR—

Calvary, Greenwood: We had a fine day here yesterday with four coming for baptism and two by letter. We have organized a Junior R. A. and a Junior G. A. since coming here.—Otho A. Eure.

—BR—

"Sobriety will win the war, liquor will lose it. You and I can make no more patriotic contribution toward victory than by fighting for the liberation of our country from liquor evils."—Earl Hotalen.

—BR—

"Lincoln emancipated the Negro politically but not economically. He remains an economic slave, and he doesn't want to vote as much as he wants to eat."—Clarence Jordan.

L. VERNON MARTIN RETURNS TO MISSISSIPPI



L. VERNON MARTIN

L. Vernon Martin, formerly of the Music Department of Mississippi Woman's College, and for the past few years assistant pastor of Gordon Street Baptist Church, Atlanta, Ga., is coming back to Mississippi. On July 15 he begins as assistant pastor to Dr. C. S. Henderson, pastor of the First Baptist Church, Greenville, Miss. Georgia loses and Mississippi gains.

—BR—

EDUCATIONAL REQUIREMENTS FOR CHAPLAINS LOWERED

A large number of Southern Baptist pastors are now eligible as candidates for the chaplaincy in the army of the United States under change in educational requirements as authorized by the War Department as follows:

1. A.B. or B.S. degree and B.D. or Th.B. degree, or graduation from an accredited college and seminary, together with a minimum of two years of pastoral experience one of which must be full time, or

2. A.B. or B.S. degree, or graduation from an accredited college and theological training required for ordination by his denomination together with a minimum of three years of pastoral experience following ordination, or

3. B.D. or Th.B. degree, or graduation from an acceptable theological seminary and a minimum of three years of pastoral experience following ordination.

Baptist chaplains are in demand. These recent weeks our endorsements are rapidly being called to duty.

—BR—

A definite life purpose is the battle well begun.

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WHEEL of LEARNING

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NEWS AND TRUTHS ABOUT OUR HOME MISSION WORK

J. B. Lawrence, Executive Secretary-Treasurer
Joe W. Burton, Secretary of Education



☆
**COLONEL
B. L. BUGG,**
prominent Atlanta
layman, who has
been elected
president of the
Home Mission Board
to succeed
Dr. Ellis A. Fuller



Colonel B. L. Bugg, widely known Atlanta financier and philanthropist, was unanimously elected president of the Home Mission Board July 2 to succeed Dr. Ellis A. Fuller, who resigned when he became president of the Southern Baptist Theological Seminary in Louisville.

Colonel Bugg is a layman who has served on the Home Mission Board for thirteen years, and as a member of the First Baptist Church, he has been active as a deacon, Sunday school teacher, and chairman of important committees, including the committee which erected the \$500,000 house of worship.

The new mission board president is president of the Atlanta, Birmingham and Coast Railroad and a director of Fulton National Bank.

"Colonel Bugg helped the Board set out on a program which has made history for Southern Baptists through the steadfast payment of debts in a depression period," said B. M. Callaway in the speech of nomination.

As the new president assumed office, the Baptist agency appointed nine new missionaries, making a total of over 430 employed on mission fields throughout the South and in Cuba and Panama.

"Missions is the most important activity in society today," Colonel Bugg commented. "It is the only thing today that will cure the conditions throughout the world."

Offerings in June totaled \$89,640.64, according to Dr. J. B. Lawrence, executive secretary-treasurer. The total for the first six months of the year, he stated, was \$519,451.18, an increase of \$77,897.95 over the same period last year.

The Board paid on debts in June \$55,000, the treasurer said, plus the same amount July 1, making a total of \$220,000 applied on debt principal since January 1. "At the present rate of income and payments," he added, "all liabilities will be paid by July 1, 1943."

New missionaries named were Miss Alice Louise Arnold and Rev. and Mrs. Edward Vining, Kansas City, Italian field; Rev. Trinidad Bast and Rev. Isaiah Bast, Houston, Mexican field; Rev. George Strickland, New Orleans; Rev. and Mrs. George Wilson, Albuquerque, New Mexico, Indian field; Rev. H. F. Linton, Panama Canal Zone.

Board Pays \$220,000 on Debts This Year

The payment of \$55,000 on Home Mission Board debts on July 1 made a total since the first of the year of \$220,000, thus bringing the Board's debts down to \$330,000.

Since January 1, 1941, the Home Mission Board

has applied \$537,018 on the principal of its debts, reducing the obligations from \$867,018 to the present low figure of \$330,000.

Enlarging Baptist Work in Panama By Paul C. Bell

The promise of Philippians 4:19, "But my God shall supply all your needs according to His riches in glory by Christ Jesus," is still true and can be relied upon.

When we began our work in Panama last fall we could not find a single Baptist in the whole country among the Spanish-speaking people. Little by little we began to work our way into the confidence of the people, distributing Gospels, New Testaments and other religious literature.

At last we were able to start a little Sunday school, with a few children and an occasional adult. Now we have a Sunday school with four teachers. The Lord has sent me a group of Salvadorean Baptists and I have a good group of volunteer workers among them.

Last night five of them went out with me to open a new mission about eighteen miles from here. To our great delight we discovered that some more Baptists have come to another town on the Atlantic side. Thus in a little while we are going to have at least five Spanish mission stations. There are many different Spanish-speaking nationalities

here and by winning them they will serve as an opening wedge to open work in their countries when they return.

The Lord has recently sent us two fine young chaplains who are proving a wonderful help in some of our civilian work, while they serve among their soldier boys.

We have organized a Baptist association composed of six West Indian churches. These West Indians are not to be confused with the Spanish-speaking people to whom I have referred above. Among the West Indians there have been a number of churches for many years, but among the Spanish-speaking population, as stated above, I could not find a single Baptist when I arrived in Panama last fall.

Holds Revival In Churchless County

A revival meeting in a county site town with no Baptist church was the latest engagement of Rev. Percy Ray, Home Board missionary in rural areas.

Writing from Mayersville, Mississippi, Brother Ray stated that he hoped to organize a church before the end of the revival. There is no church in the whole county," he added.

Prior to the revival at Mayersville the missionary began the erection of a new church building on the Sunflower Plantation near Merigold, Mississippi "in one of the most needy fields I have ever seen."

The Temporary Disaster to Our Armed Forces at Pearl Harbor December 7, 1941, Did Not Come Because the Commanding Officers Lacked Military Training. These Officers Were Caught Off Guard at the Tragic Hour of an Unexpected Emergency.

Bob Jones College Believes in Proper Technical Educational Training. But Bob Jones College by its Positive Christian Emphasis and Character Training Prepares Young People for the Unexpected and Trains Them to Meet Successfully the Emergencies of Life.

Bob Jones College is located in the lovely Tennessee Valley section of the South and stands without apology for the "old-time religion" and the absolute authority of the Bible. Bob Jones College is accredited by the Department of Education of the State of Tennessee. Credits are accepted by leading graduate schools

and universities in all sections of the country. A wide variety of courses offered includes: Four-year college course leading to a B.A. and B.S. degree . . . four-year high school course . . . four-year secondary and elementary teachers' courses . . . two-year elementary teachers' course . . . one year business and secretarial course.

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DR. BOB JONES, JR.

BOB JONES COLLEGE

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